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ABSTRACT

This document contains 11 articles which are concerned with the education and development of people who are, or will be, parents. The term "parenting" is used to emphasize the need to help fathers and mothers to deal effectively with their own children. Also, the term reflects the growing awareness that child rearing is the function of many individuals and organizations in a complex society. The articles are entitled: (1) "Parenting: Concept and Process," (2) "Parenting Perspectives from Other Nations," (3) "Grandpa in the Nursery," (4) "Redefining 'His' and 'Hers': A Psychiatrist Speaks on Changing Family Roles," (5) "Are You a Perfect Parent?", (6) "Parenting in a Mexican-American Community," (7) "It's Parent Who Suffers Most", (8) "Mister Rogers and Parenting", (9) "High School Programs for Future Parents," (10) "Future Homemakers Work with Children," and (11) "Testing Parents to Reach/Teach Others." (DP)

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Parenting

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Foreword

To those long engaged in close and intimate working relationships with parents, use of the new term "parenting" may be heralded with something akin to elation and perhaps even a sense of relief. For, does not the word "parenting" give a fresh connotation? The term "parent education" by contrast (as we have all long known it), conveyed for many something of a threat that only those who knew about it had the answers, those who didn't (parents) were in some sense inferior and helpless. It implied a right way and a wrong way, a ready-made solution to questions involving complex human concerns, a special body of knowledge enabling one to engage in advice-giving.

We are beginning to think about the role of parenting, of nurturing, and of child rearing in much broader perspectives. These include what is now hopefully a trend toward programing for new sensitivities in relation to our cultural differences, and then building with these strengths. Further, we see that we can utilize differences within a variety of programs to meet a variety of human needs — a respect for qualities inherent in both youth and old age, and a new incentive for them to participate side-by-side with young children to the benefit of all. The federal government is bridging several steps at once by developing new parenting programs in high schools, which may arouse youth's interest in caring for others while learning about them, provide knowledge in child growth and development, and train for parenting responsibilities before these young people become parents.

A philosophy supporting a personalized or individualized approach to total personality development has always been steadfastly maintained by the Association for Childhood Education International. Underlying this approach is yet another thread weaving a pattern for wholeness in the fabric of its educational pursuits — a constant awareness of the importance of perceiving the continuity in all growth and, as a part of the process, for developing an integrated human personality. In this context, the reader interested in viewing parenting broadly may well wish to refer to several other recent ACEI bulletins: *Children and Drugs*, *When Children Move*, *Children and T.V.*, and *Children's Views of Themselves*. For specific reference to relations between parents and children in school settings, see also the ACEI publications *New Views of School and Community* and *Parents, Children, Teachers: Communication*.

Changes are taking place in child rearing in our society. The knowledge, skill, and understanding required in parenting can no longer remain solely attached to any one age or particular segment of society. Benefits will surely accrue on a much larger scale. As the authors and titles indicate, parenting has a much broader scope in today's planning. Parenting help for improving care of infants has already begun with new training programs carried on right within the home.

We can predict there will be, for the future, a broader perspective from which to choose an appropriate program for individual needs and concerns. A wider range of program selectivity will also mean greater opportunities for pursuing and developing one's own set of values — related to how we can, through a better understanding of parenting, grow a better human being.

Eleanor Evans

Vice President representing Infancy

Foreword *Eleanor Evans*

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Parenting: Concept and Process

Armin Grams

This bulletin on parenting appears at a time of heightened interest in early childhood development and in the preparation of persons whose responsibility it will be to guide that process. Individuals who work in the field of parent education have always believed in its critical importance, and through the years evidence accumulating in the field of child development validates their belief. Today no one seriously questions the importance of early childhood experiences in human personality development. Child rearing is coming to be valued for its essential place in human development, and far more conscious attention is being focused on the process.

Because the Association for Childhood Education International is concerned with "children from infancy to early adolescence," it is involved in child rearing. Its concern about parenting stems both from a desire to help fathers and mothers deal more effectively with their own children, and from the growing realization that parenting is a function shared by all individuals and organizations of individuals concerned with the development of children.

It is the latter consideration that led to the use of the term "parenting." We wanted to extend the responsibility for the functions of parents first, beyond limited gender definitions, to embrace more fully the personalities of both parents, and second, to the larger community which shares so substantial a part of the responsibility for this aspect of the socialization of children. To put this in another way, we chose to speak about parenting as equally the responsibility of fathers and mothers, rather than predominantly that of mothers, and as a function shared, sometimes rather substantially by other members of the child's community. A child's biological parents may, of course, be responsible for a very significant portion of this process. They are never, on the other hand, totally responsible, and the significance of their impact is a function of many variables. To use an extreme illustration, a child whose natural parents bow out of his life in the first days, for whatever reason, play only a miniscule parent role. The parenting of that child is almost totally undertaken by others.

We want here to distinguish between parenthood and parenting, in much the same way that we distinguish child bearing from child rearing. The first is usually fairly simple; it is the second that gives most people pause. Some persons thoroughly enjoy having babies, and would gladly continue having them, did not these babies require a lot more than just being borne. The demanding task of nurturing the growing person is what gradually encourages and supports the decision by couples to curb the number of their offspring. It is precisely this nurturing, this child rearing function, that we refer to here as parenting. But why use such a term when we already have "child rearing?" One important reason is that child rearing for many people is strongly linked to mothering; that is, they see it as something that is the primary responsibility of the female partner. Interestingly, this connotation

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2 holds even in societies where equal opportunities for women in education and employment are more commonplace and accepted than in our own. It seems that males throughout the world have only rarely consciously assumed an equal share of the responsibility for parenting. Why this is so and what we might do about it forms a major portion of the subsequent discussion.

Builders and Maintainers

Numerous writers have used a variety of expressions to describe two fundamental tendencies in humans: the will to power and control, and the will to community and service. The drive to achieve his fullest intellectual, political, and economic potential, to grow and expand, to dominate increasingly himself and others is contrasted with the tendency to contain growth and expansion, to preserve and protect energy and resources and ultimately human life.

Unfortunately, in the upbringing of many of us one of these drives was emphasized much more than the other. There are people who are great developers, who can build a business, expand a program, exploit potentiality, and whose success as administrators is undeniable so long as their expansion-bent behavior is allowed to proceed unchecked. Suggest that an optimal limit has been attained and that they should devote themselves to sustaining and preserving their organization, and they recoil in dismay. To tend and to nurture, to be concerned about quality rather than quantity is difficult if not impossible for them. For this task they are often simply incompetent; they were not prepared for it; its goals and values are largely foreign to them.

A further unfortunate aspect of this circumstance is that our upbringing caused us to see one of these drives as more appropriate to males, the other to females. Many people still subscribe to the notion that aggressive, dominating and even exploitative behavior is "masculine" while gentleness, warmth, and concern for others are feminine. Many individuals believe that a basic difference exists in the way males and females think — that men are logical, rational, and deductive, while women are intuitive, impulsive, and emotional. At times those who espouse this view garner evidence for it from reports of research on intellectual development in which performance differences on certain kinds of intelligence-test items or specific factors in such scales are demonstrated. Our point here is not to refute these findings, but rather to point up their unfortunate implications. The most common erroneous assumption is that these differences are genetic, that a fundamental difference exists in the way the minds of males and females work. Once such an assumption is accepted, the self-fulfilling prophecy process is set in motion, and the research findings are entirely predictable.

We find this unfortunate not only because expectations and aspirations for girls have virtually closed certain avenues for them, and relegated them to secondary status, but also because it has denied to men also the opportunity to develop their fullest potentialities. I firmly believe that we will not have real women's liberation until we have liberated men. We men too are locked into role expectancies that do not permit us the freedom of self-expression, and the tragedy of this is that it directly influences our child rearing practices and is therefore perpetuated from generation to generation. Let's take a little closer look at how this happens.

Because men have enjoyed higher status than women, the functions performed by males are valued more highly and result in enhanced feelings of personal worth. The low-status occupation (no pay) of full-time wife and mother spawns an attitude that child rearing is an equally low-level undemanding work that just about anyone can do. Many girls were brought up to believe that if they didn't "make it" in the outside world they could always be mothers. Now, to be sure, many women have done a superb job of rearing their children and have derived deep satisfaction from it. This important task and the love of their partners have been their principal sources of self-esteem, and we want to respect that. Obviously, it is not our intention here to devalue child rearing. On the contrary, by removing it from the list of excessively female tasks we wish to increase its value and importance.

We honor motherhood with such ostentation in our society precisely because child rearing is considered a low status occupation, and we can maintain maternal self-esteem and assuage our guilt by paying verbal and material tribute on such occasions as Mother's Day and in expression of appropriate sentiment at other times. Yet our real attitudes have a way of slipping to the surface occasionally. Not too long ago I heard a professor in a college of education remark to a student, "If you're only going to work in a day care center, that is, if you're only going to care for little children, you won't need the professional preparation of a teacher." Even women reveal their attitude when they sometimes answer the question of what it is they do, with "Oh, nothing. I'm just a housewife and mother."

As women in increasing numbers enter the work force outside the home, one would expect that things would change. As men acknowledge women's competence and right to share work functions that were formerly the exclusive domain of males, shouldn't they share the responsibility for those duties that were formerly exclusively female? In some areas it seems easier for men to shoulder these tasks than in others. Many males — especially young men — whose partners work full time see cleaning, cooking, and laundering as something they must and can legitimately share. But child rearing is a somewhat different matter.

Why, for example does one so often hear that providing responsible, adequate care for children is a special problem for working *mothers*? Why is it not a problem shared equally by working *parents*? It seems that many men are not so conscious of their child-rearing obligations and responsibilities as women are, and at times take pains to deny them. We accord women, not men, the tribute of having held families together. Why, have men also been playing games? Have men consistently deferred to women's influence in the home, child rearing, family life? Have they given credit to wives and mothers for their children's successful upbringing because it was the expected response? I am sure that on many occasions fathers have known that their influence and guidance have been the major determinant of certain outcomes in their children, but when this was noticed and commented upon by others, they played the game and attributed them to the influence of the mother. What a pity that neither men nor women have been free to indulge in behavior for which they were well suited, that they enjoyed and that should have provided them with genuine feelings of personal worth and pride!

Our purpose here is to suggest that quality parenting is the most important fronting our society today. It is so important that we must do all we

- 4 can to insure it for every child. The big question, of course, is how! Perhaps this publication will serve as a partial answer. Let us proceed to examine some elements of that answer.

Human Development: Top Priority

In the first place, we have devoted much space to an attempt to clarify the concept of parenting because we believe that it must be respected as an absolutely critical undertaking in which the entire community has an important stake and that many individuals in that community must share. It is a task that must be assumed by people who know what a child-rearer today faces and who have the confidence that understanding what one can do about it brings. If mothers, child care workers, teachers, nursemaids, nannies and others who rear children continue to be afforded low status in society, we are in deep trouble.

In *Counterbudget*¹ the National Urban Coalition attempts to change this status and gives first priority to human development. Our human resources today are in even greater jeopardy than many of our natural resources. As we come gradually to value child rearing more we will increasingly pay attention to what it is all about, and guarantee the best efforts of the best qualified for the task.

A place to begin to change the status of human development is in the schools. It is rather sad to note that even in an institution designed to nurture and edify human beings, the learner and the process of learning are less valued than subject matter, schedules, and learning materials. Our biases against human development emerge in many ways. Teacher education remains preponderantly concerned with subject-matter methods, classroom organization and management, and learning materials. Teachers pride themselves more in being a subject-matter expert (therefore college teachers enjoy higher status than high school teachers, and they in turn have higher status than elementary school teachers) than in being a person who facilitates learning and individual development. To add to that there is a subject-matter pecking order. The "hard sciences" rank above the humanities, and the social sciences are beneath them both. The less something has to do with human development and behavior the higher it ranks in academia. Courses having to do with family life, community problems, sexuality, child development, and child rearing are often frowned upon by curriculum review committees and labeled derisively as "practical" — the ultimate put-down!

Unfortunately even in the elementary school where a case might be made for greater concern with the child and his development, we still have ample evidence that schools are run for the convenience of the adults who work in them rather than the children they are supposed to serve. Schedules are often made for the teachers' convenience. Programs that would be beneficial to children are neglected, cancelled, or rejected because staff members might be overburdened or forced to change their schedules.

Yet in spite of these pervasive negative attitudes, progress is being made. Communities are coming to recognize that if, for good reason, we insist on driver education in high school before a person obtains a driver's license, we might wisely provide, and perhaps with even greater wisdom require, educa-

¹ Benson and Wolman, eds. *Counterbudget*. New York: Praeger, 1971.

tion for marriage and family life including study of child development and child rearing. As a consequence, something quite new is occurring in high schools around the country. It isn't an activity that is given high priority, nor does it enjoy high status with many of the skeptical faculty members, but it is nevertheless there, and many students are finding it fascinating and very worthwhile. Courses are being offered in learning about and working with children. In some cases groups of three- and four-year-olds are being cared for in centers within the school by students enrolled in the classes under the supervision of a staff person trained in early childhood and human development. These young people are learning about parenting before, but for many of them not too long before, they become parents themselves.

In 1972, the Education Development Center introduced a "program designed to give adolescents new and responsible roles working with young children, the skills to perform these roles, and preparation for adult responsibilities involving the care and welfare of the young."² A pilot program is under way in selected high schools supported by the Office of Child Development and the National Institute of Mental Health. This experiment and similar programs now being mounted or already in operation augur well for the future of human development in the schools. They raise, however, the next fundamental question. If we alter our priorities and give much more prominence to the study of human development and its application in parenting, what is there that we can teach to persons who now or in the future will be guiding the development of children and adolescents?

Parenting in a Changing World

Considerable agreement exists that parenting in today's world is quite a different task from what it was a generation or two ago. In our experience one of the ways one can help parents most is to point out these differences so that they realize more fully what they really face. So many people who deal with children today are troubled by discrepancies they sense between the thoughts, values, and behavior of contemporary youngsters and their own when they were children. They recognize that in many respects children are treated differently from the way they were years ago. This difference is confusing, and although people don't necessarily believe such change is bad, they are uncertain just what to believe. Lacking the reassurance and self-confidence that a stable, more predictable world provided for their parents, today's child rearers frequently operate at a disadvantage, their efficiency and effectiveness reduced by the gnawing, vague fear ambiguity can generate.

It is important to recognize, of course, that although we live amidst change, we are not the first generation that has had to cope with change, and also that not everything is changing. Working wives and mothers, for example, are not new; only their place of employment is now further removed from their dwelling. Farm wives and mothers worked in fields and barns many hours every day, and their children fended for themselves, looked after by assorted siblings and other relatives, or any combination of the two. In the city family that owned a small business and lived upstairs over the shop, the wife and mother spent a substantial portion of her day helping with the business, and her children usually learned to negotiate stairs quite early in life. Parents

6 employed at occupations other than parenting is not new, but what is different is that they no longer work where their children can see them. Work is becoming more invisible to children; with some exceptions, of course, adult employment is concealed from children. That this referent should affect their values is understandable, and yet young people's changing attitudes toward work are often a point of contention between them and their parents' generation.

There is nothing especially novel about change, *per se*. Earlier generations have coped with it, too. But the pace of change has accelerated. Many children in junior high and high school are aware that they will probably change occupations several times in the course of their work life, because their jobs will become obsolete as a result of unabating technological progress. This fact contributes to youth's reticence to decide definitely what they want to do in life, what area they want to specialize in, and what commitments they want to make to other persons.

Perhaps where changing attitudes most sharply divide some parents and young people is in the reordering of priorities, of values and life goals. Earlier in our discussion we described two basic drives or tendencies in humans — the will to power and the will to community. The pursuit of the latter, some suggest, requires self-denial, the abandoning of personal fulfillment that comes only with the exercise of the will to power. However, that the drive to preserve, to protect, and nurture means giving up the desire for personal fulfillment appears a mistaken male-chauvinist notion that puts down these pursuits, and with their devaluation puts down the person who performs them.

Learning To Live with Less

Many young people today seriously question our traditional acquisitive values and sincerely wish to live a simpler life. At the 1972 ACEI convention in Denver, keynoter Chester Pierce challenged the assembly to help children learn to live with less! His words sound strange indeed to persons who grew up in a society where one's worth was frequently measured in material possessions. Many of us had deeply ingrained in us the idea that we should try to provide a better life for our children than we had had; and unfortunately, this idea usually means working to provide them with greater material wealth and financial security. But the admonition would not sound so strange to many young people who are bravely struggling to build their lives around a different set of values, to reorder the priorities in their world so that the work of caring for and nurturing human beings and our world is valued much more highly than in the past.

Parenting today faces the challenge to produce people who are more concerned with cooperation than competition, more willing to care for those they love than for the things they own, more deeply responsible for the well being of their fellow human beings, and in all this to find genuine personal satisfaction and fulfillment. That is a large order, and we owe it to parents to give them as much help as we can with the process.

To Parent Less and Be More

What is there to say about parenting that has not already been said? Is it yet another how-to-do-it book that's needed? I think not! We have plenty of

good books for parents who want to read about ways to become more effective. We believe these books can be helpful because it is important that those who parent have certain basic interpersonal skills. Communication, a theme most of these books treat prominently, is a most essential skill and one we can all profit from improving. Understanding the course of child growth and development, and as a result being better able to predict behavior, is another important qualification for parenting. We could go on to list more, but hopefully, our point is clear: certain capacities are required of those who would work effectively with children.

To stress the other side of the coin, the broad outlines of child rearing must leave room for a wide variety of individual styles, methods, techniques, and choices. Child rearing practices represent varied expressions of parent personality and character. Those who parent are, after all, unique persons, and we who would help them must begin with a genuine respect for their individuality and endeavor always to nurture and enhance it. This point is crucial. To be an effective parent one must first of all be an effective person. Angry, confused, frustrated, disillusioned adults do not good parents make!

We help people do a better job of parenting by reminding them that parenting is only a part-time job. Certainly parenting is not their sole role twenty-four hours a day. People who want to care for others must first of all care about themselves. The importance of self-respect or self-esteem simply cannot be exaggerated in this regard.

Said still another way, we suggest that each adult who wishes to parent has at least two other roles to perform, and that how the person performs them has a direct bearing on his parenting behavior. The first of these roles is his life as a unique individual. How does he view himself or define himself? What is his self-concept? The qualities and facets of individual personality are the critical components here, and their nurture is an important obligation of each of us. At the level of the individual we must make certain decisions that affect profoundly what will occur in the other two roles.

The second role is that of friend to another adult peer. Humans are relational beings and require intimate friendship for ultimate fulfillment. Being a



friend to someone can take a number of forms, marriage being the one in which it is most commonly cast, and hopefully worked through. The important thing here is to recognize the relationship of the first role to this one. Well-put-together persons make the best partners. To love oneself is a prerequisite to being someone else's lover, and the quality of any couple relationship in large measure is a function of the self-esteem of each partner.

These two roles contribute to the third role, that of parenting. First of all, the individual and his partner must decide on parenthood and parenting. At no point is self-knowledge more critical than here. The options are many. A couple may choose not to have children of their own and to avoid the parenting role as much as possible while living in a society in which our behavior is bound to have some influence on the lives of others whether we like it or not. This need not be viewed as a selfish choice; it could indeed be a most generous one. In today's world especially, we need not all produce offspring, and parenting should be as much as possible performed by individuals who are fond of that role and well equipped to play it. A second option is to forego having children of their own, but definitely to tend and care for other children. They may choose to adopt, they may become foster parents, they may choose to work in one of the variety of settings where children and youth are nurtured, or any combination of these. As yet other options they may choose parenthood but not parenting, or they may choose both. All these choices demand self-understanding, and will often reveal the degree of respect for self and others that the individuals who make them have.

Separating the concepts of parenthood from parenting opens many options and invites responsible choice. The future may see more frequent decisions to provide children with optimal parenting, utilizing a combination of parenting persons. Included may be the child's father and mother, as well as a variety of parent surrogates. Some may be siblings or other relatives, and some may be individuals who choose to work as parent substitutes on an individual basis in the child's home or with groups of children in a child care center. Some of the alternatives available are discussed at greater length elsewhere in this publication.

In conclusion, what is most essential is the realization that parenting is a function so vital to the survival of our society that we cannot leave it to chance. The kind of parenting a child receives is the responsibility of the entire community, and our objective must be to make all those who wish to commit themselves to the task optimally effective. As a society that claims to be genuinely concerned about children, we need to provide a variety of acceptable alternative forms of child care so that parents truly have freedom to choose or be helped to choose what in their situation seems the best combination of parenting arrangements. And, finally, we must work to assure within our communities a change of attitude about acceptable means of discharging one's responsibility as a parent. We must dispel some of the myths about motherhood and the home that have been given such credibility over the years, myths that have often resulted in persons being sentenced to one another for eighteen to twenty-one years and more. In some cases being freed from each other a large part of that time would have been better for all concerned. Only as positive attitudes increasingly surround the idea that parenting be done by those who can best bring it off, will parents truly have freedom of choice.

Parenting Perspectives From Other Nations

Pamela Roby

Over the last three years, I have had the opportunity to study child development centers and policies in Israel, Denmark, Finland, Sweden, Norway and the United States; to interview feminist (and not so feminist) women from these and many other nations about the status, needs and concerns of mothers in their countries; and to survey documents concerning child care and the status of mothers in numerous nations.* Throughout high income, highly industrialized nations, I have found that people are working to create sufficient child development services because they view these services as prerequisites for the establishment of equality between the sexes and, in turn, healthier lives for children. In the United States, the National Organization for Women has stated:

A basic cause of the second-class status of women in America and the world . . . has been the notion that woman's anatomy is her destiny . . . that because women bear children, it is primarily their responsibility to care for them . . . Women will never have full opportunities to participate in our economic, political, and cultural life so long as they bear this responsibility almost entirely alone and isolated from the larger world. A child socialized by one whose human roles is limited essentially to motherhood may be proportionately deprived of varied learning experiences. In a circular fashion, the development of children has been intimately influenced by the development of women.[†]

In the first part of this article I will describe several nations' child development policies and programs, and examine the impact of public child care services upon the status and conditions of living of women and children in these nations. In the second part, I will suggest that in high income, highly industrialized nations good child development programs provide service insufficient to meet the needs of employed mothers and to enable all mothers of young children to participate equally in political, economic, and social life. In order that fathers may assume larger parenting and domestic roles, employment and other social policies need to be reshaped. Finally, the article will recommend the adoption of policies to enable and encourage fathers to assume a larger share of their families' domestic and parenting responsibilities.

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† In this article, "child care" will refer to all forms of group care for healthy infants and preschool children who live with their parent(s) for part of each day; and includes all forms of child center care (creches, infant day care centers, nurseries, kindergartens, day care centers, and child development centers) as well as "family day care" and care of children in their own homes when it is an aspect of social policy, for example when "in-home" care is partially or fully financed and/or supervised by a governmental or

ry organization's program.

10 Child Development Policies and Programs: What Are Other Nations Doing?

Although the United States ranks as the wealthiest nation of the world, other nations have forged far beyond it in the provision of early childhood and maternal services. While about one-half of our states offer kindergarten to all their children, Israel, whose gross national product per capita is about one-third of that of the U.S., provides kindergarten for all its five-year-olds, child care for half of its three- and four-year-olds, and comprehensive health care through neighborhood mother and child clinics for over nine-tenths of its infants and their mothers.² The Swedish government similarly provides a wide range of services to all its youngsters and plans to provide child development centers for 85 percent of its preschoolers, or for all preschoolers whose parents wish them to have a nursery experience, by 1975.³

In addition to extensive social and health services for children and parents, Hungary supplies nurseries for half of its three-to-six-year-olds and creches for others. It also grants gainfully employed Hungarian mothers a maternity leave of five to six months with full wage. After the mother returns to work, she has reduced working hours until the end of the breast-feeding period. Mothers who do not wish to return to work at the end of six months — generally blue collar rather than professional women — receive a child care grant, amounting to about 35 percent of the average monthly female salary, until the child is three years old. The use of the grant does not break the work-relation of the woman: she has the right to return whenever she wishes during the first three years of her child's life, and the employer must reserve her former work-place for her as well as preserve her seniority.⁴

Equally significant for Americans concerned with infants and preschoolers are other nations' program and policy innovations. Scandinavian and Israeli children's centers are homey places. Curtains hang at the windows and framed pictures are on the walls. The "day homes" or kindergartens generally have three or four rooms which are one- to two-thirds the size of the typical large single American kindergarten room. Children who wish to get away temporarily from the bustling, noisy play activity of one room may go to another room with a carpet, a low couch, pillows, and stuffed animals. There they may look at picture books, work with puzzles, or simply enjoy quiet thoughts and privacy.

In one Israeli kibbutz where I stayed, all kindergartens have four-, five-, and six-year-olds. During one hour in the morning and one hour in the afternoon, first grade lessons are given by one of the kindergarten teachers to those children who are six years old. This system allows children to avoid having both to begin formal learning and cease playing in the kindergarten surroundings at the same time. It also allows four- and five-year-olds to see the six-year-old lesson room and to work in it freely during hours when lessons are not being given.

Throughout Israel and in many Scandinavian areas, most children's centers are housed in separate buildings or "children's houses." In some urban

² About 70 percent of all eligible women or 10 percent of the whole female labor force use the grant, and nearly 1 percent of the whole Hungarian state budget is spent on the scheme. The grant is used much more by blue collar than white collar women, by less educated women more than by highly educated women: only 30 percent of college educated mothers as compared with 74 percent of primary school educated mothers used the grant.⁴

Scandinavian areas, the children's centers are housed on the first floor of apartment buildings.⁵ In either case, one room usually opens out on to an enclosed play yard and garden. Children go in and out at will. Outdoors they may care for pets, swing, garden, build with blocks, or play in the sand box. Inside, each child has one or two drawers of his or her own in which to keep paintings and other art work as well as personal toys and other items. When naptime comes, teaching assistants bring out cots. Each child's cot is set up in the same spot day after day to give a sense of stability to the one-and-one-half hour nap time.

Descriptions of the children's activities and menus for their meals are posted in the foyer of the "day homes" so that parents may know on a day-to-day basis what their children are doing and eating. Parents are also encouraged to discuss the kindergartens' activities with their children and to discuss problems their children may be having with the teachers. Because of difficulties involved in having parents transport their children with them to work, the children's centers of most nations are located primarily in the neighborhood of the children's homes rather than near their parents' work places.

As an American visitor to Israel and to the Scandinavian nations, I was struck by the seriousness with which my hosts explained that child care center policies should be considered only in the context of a *comprehensive* social policy for the promotion of children's well-being and development and the well-being of their parents. These nations' efforts to provide overall children's services seem to me to stand in marked contrast to our own American practice of attempting to assist low-income children separately from other children and then providing them with only one isolated service after another rather than a comprehensive program of services. Children need not one isolated program or service but an environment that includes stable, adequate family income; decent housing; nutrition; health care, including prenatal care for mothers; education; and supportive parental services.

The all-inclusive children's services of Sweden, Israel, Hungary, and other nations have been built upon the belief that all human beings including children have the right to a decent level of well-being as well as the belief that the nation must concern itself with the welfare of its children today because they will be its citizens tomorrow.

Other nations, while forging far beyond the United States in providing many children's services, also share many of the child care problems currently confronting the U.S. Most nations are concerned with the scarcity of men in the child care profession. The dominance of women in the profession leads young children to view occupational options for themselves in narrow, sex-typed terms; to believe that male concern for children is inappropriate; and to know well too few men. All nations except the Soviet Union also have an urgent need for additional child development centers. Many nations have taken steps, however, to make planning of child development centers an integral element of community and national planning in order to make sufficient services available to parents as rapidly as possible.

The Impact of Institutionalized Child Care on Mothers and Children

What effect has the development of child care centers had on the occupational and social status and well-being of mothers? And what effect

on their children? Let us look first to Sweden where women have access to fine child development services. No Swedish politician from any party would omit the establishment of more child care services from his or her platform, and women themselves claim that sex discrimination simply does not exist in the work place or in educational institutions as it does in the United States. Nonetheless, when one surveys the distribution of Sweden's top political, educational, medical, and financial positions, one finds women greatly under-represented. Why is this? Most Swedish women with whom I spoke had a ready answer. Although Swedish girls and women are encouraged to work hard, to be responsible citizens, and to build careers for themselves, traditional female domestic responsibilities are still a major obstacle to women's advancement into the highest professional and governmental ranks. One mother of three, the wife of a Swedish politician, stated seriously, "Even the men who write and talk the most about sexual equality and feel that they are doing much to promote it, have wives at home who assume the major responsibility for the development and care of the children and the running of the household."

A female physician observed that although in Sweden women were neither barred from medical schools by sexual quotas nor discriminated against as students or as doctors in hospitals, Swedish women seldom become leading doctors or hospital administrators because most assume for several years the major familial responsibilities for the rearing of their children.⁶

Educational and occupational opportunities and child care are about the same in Finland as in Sweden. There a government official with two small children noted that, "Until the time when men not only carry out what their wives ask them to do at home but are also able themselves to share in thinking of what needs doing — what needs to be bought at the supermarket; what needs to be packed for the children for the family's vacation; what time the child needs to be diapered, put to bed and fed — there will be no sexual equality either in the home or the work place."

In May, 1970 at an international socialist symposium on "The Role of Women in Society," women from several Eastern European nations showed that they too are discontented. The Czech representative was sharply polemical. "In Czechoslovakia there is still a definite difference between the equality that is stipulated in the Constitution and actual day-to-day equality," she said, comparing the places held by men and women in socialist society. Czechoslovak women already have the right to work; now they are struggling for the right to free time and are grappling with the problem of how to cope with a job, housework, and the rearing of children. She noted further that despite the fact that Czech women work overtime on the job less than men do, the actual work load for Czech women is 25 percent greater than it is for men because of the four to six hours per day spent on housework that has come to be called women's "second shift."⁷

Americans might well pay heed to this Czechoslovakian statement since increasing proportions of American mothers, often out of necessity, are joining the labor force. In March, 1972, 27 percent of all U.S. wives with husbands present and children under three years were employed, 36 percent of those with children aged three to five were employed, and 50 percent of those with children aged six to seventeen were employed. These percentages were up from 15, 25 and 39 percent respectively in March, 1960.⁸

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Recently detailed time budget studies have been conducted in eighteen nations. These studies allow a cross-national comparison of questions raised by the Czechoslovakian woman. How do employed fathers and mothers spend their time? What effect does mothers' working have on the amount of time they spend with their children and in child care? How much time do fathers in various nations spend with and caring for their children? How much time do employed fathers and employed mothers spend on leisure time activities such as study?

The tables here show the average time per day that employed women and men with children spend on the average on nine major activities during a

Time (in average minutes per day per person) Spent by Employed Mothers and Fathers on Typical Activities in Twelve Nations:*

	Belgium	Kazantak, Bulgaria	Clemmott, Czechoslovakia	6 Cities, France	100 Electoral Districts, Fed. Rep. Germany	Hoyerswerda, German Dem. Rep	Gyor, Hungary	Lima-Cajazo, Peru	Torun, Poland	44 Cities, USA	Psikov, USSR	Mambor, Yugoslavia
Average time spent on total child care:												
married employed men, children, workday	11	17	25	13	11	19	29	6	29	12	41	23
married employed men, children, day off	19	15	32	25	26	48	44	11	46	27	53	39
married employed women, children, workday	37	28	37	64	70	44	43	34	46	50	44	36
married employed women, children, day off	48	34	73	60	79	96	83	83	82	38	102	72
housewives, children, weekday	75	84	119	136	96	122	76	69	94	100	79	62
housewives, children, Sunday	29	0	55	108	57	116	39	34	69	78	118	73
Average time spent on total work:												
married employed men, children, workday	569	556	547	587	609	627	602	565	566	571	518	562
married employed men, children, day off	79	87	79	51	41	43	85	94	32	30	13	31
married employed women, children, workday	376	529	444	438	306	493	520	434	472	456	479	489
married employed women, children, day off	33	52	47	39	8	12	14	88	39	7	27	23
Average time spent on total housework:												
married employed men, children, workday	12	37	44	24	8	50	29	11	34	17	30	27
married employed men, children, day off	36	115	94	44	43	97	45	44	71	58	52	64
married employed women, children, workday	216	134	233	193	303	209	222	188	217	181	191	250

* The additional minutes which employed mothers as compared with employed fathers spent on these forms of work on workdays were 6 minutes in Belgium, 53 in Bulgaria, 78 in Czechoslovakia, 3 in France, 6 in East Germany, 73 in Hungary, 27 in Peru, 77 in Poland, 58 in the USA, 113 in the USSR, and 159 in Yugoslavia. In West Germany employed fathers spent 19 minutes more than employed mothers on these activities.

work day and during a day off in twelve nations. Unfortunately the survey data from which the tables were compiled do not allow us to contrast the "time budgets" of employed fathers whose wives are employed with the "time budgets" of employed fathers whose wives are not employed. Nonetheless, the data do reveal a number of interesting patterns.

Looking solely at the time parents devote to child care,* we find that in the Soviet families in which both parents are employed, parents spend considerably more time with their children than they do in the United States (85 minutes as compared with 62 minutes on an average work day). This difference appears not because American working mothers devote less time to their children — actually they spend more time with them than do Soviet women — but because Soviet fathers spend considerably more time interact-

	Belgium	Kazakhstan, Bulgaria	Czechoslovakia	6 Cities, France	100 Electoral Districts, Fed. Rep. Germany	Hoyerswerda, German Dem. Rep.	Gyor, Hungary	Lima-Cajao, Peru	Torun, Poland	44 Cities, USSR	Pskov, USSR	Manitoba, Yugoslavia
married employed women, children, day off	268	301	363	191	302	369	380	389	257	272	304	349
Average time spent on other household obligations:												
married employed men, children, workday	24	34	38	34	48	33	57	30	32	26	38	72
married employed men, children, day off	65	109	66	86	97	77	115	6	57	91	92	120
married employed women, children, workday	19	17	30	17	37	14	19	11	20	35	29	21
married employed women, children, day off	61	56	24	36	21	20	42	6	18	64	54	74
Average time spent on total personal needs:												
married employed men, children, workday	607	600	561	621	611	530	563	588	560	589	582	561
married employed men, children, day off	710	686	688	754	735	700	713	723	696	675	667	698
married employed women, children, workday	618	583	551	621	582	535	529	601	531	567	549	531
married employed women, children, day off	693	670	657	734	704	661	674	635	663	666	641	678
Average time spent on study and participation:												
married employed men, children, workday	8	19	32	8	8	25	22	21	22	11	45	19
married employed men, children, day off	35	17	40	29	22	52	18	6	47	48	54	19
married employed women, children, workday	4	14	15	4	2	13	12	9	21	1	19	4
married employed women, children, day off	20	12	13	12	16	13	3	0	31	17	27	3

* "Child care" included care to babies, care to older children, supervision of homework exercises and lessons, reading of tales or other non-school books to children, conversations with children, indoor games and manual instruction, outdoor games and walks, medical care (visiting the children's doctor or dentist, or other activities related to the health of children), travel to accompany children including waiting for means of transport and other child-related activities.*

16 ing with their children than do American men (41 minutes as compared with 12 minutes on an average work day).

In all twelve nations surveyed, employed mothers spend more time than employed fathers with their children (3 more minutes on workdays and 49 more minutes on days off in the USSR and 38 more minutes on workdays and 11 more minutes on days off in the USA). Housewives, as might be expected, spend more time than either employed mothers or fathers on child care.

Before we hasten to suggest that fathers might spend more time interacting with their children, let us examine how fathers spend their time. Is their day consumed almost totally by work and work related activities? If it is, they can hardly be asked to spend more time with their children until their work-related activities are lightened. Looking again at the table, we see that on workdays employed fathers on the average spend 614 minutes and employed mothers 672 minutes on work, housework, and other household obligations in the U.S.A.* Similarly, in every other nation except West Germany (where women can most easily obtain part-time jobs and therefore spend less time on work) employed mothers spend more time than employed fathers on work, housework, and other household obligations.*

Summing time spent on child care, on the job, on housework, and on other household obligations, we find that everywhere employed mothers have a very long workday. Their average daily working time ranged from 10 hours and 48 minutes in Belgium to 12 hours and 2 minutes in the U.S. and 12 hours and 23 minutes in the USSR to 13 hours and 24 minutes in Hungary. Everywhere women work more than men. The additional time women spend on the activities mentioned above varied from an average of 31 minutes in West Germany to 1 hour and 36 minutes in the U.S. and 1 hour and 46 minutes in the USSR to 2 hours and 52 minutes in Hungary on an average workday.

The Importance of Fathering

Over the last decade, psychologists and educators as well as advocates for women's liberation have been increasingly deploring the lack of attention children receive from their fathers.¹⁴ For example, Henry Biller, a University of Rhode Island psychologist and father of three, contends that inadequate fathers are on a par with poverty as a breeder of unhappy, over-anxious, and underachieving children. He has found that children who don't get adequate fathering in the first two years of life have more trouble later, both academi-

* Working time included normal professional work outside home and at home or brought home, overtime work, travel for work, any waiting or interruption during working time (e.g., due to breakdown of machines, etc.), second jobs, meals at work, time spent at the workplace before starting or after ending work, regular breaks and prescribed non-working periods, etc. during worktime, and travel to and from workplace including waiting for means of transport. Domestic work included preparation and cooking of food, washing up and putting away dishes, indoor cleaning (sweeping, washing, bed-making), outdoor cleaning (sidewalk, disposal of garbage), laundry, ironing, repair or upkeep of clothes, shoes, underwear, other repairs and home operations, gardening and animal care if not part of gainful employment, heat and water supplies-upkeep, and others (bills, etc.). Other household obligations included purchasing of everyday consumer goods and products, purchasing of durable consumer goods, personal care outside home (e.g. hairdresser), medical care outside of home, administrative services, repair and other services (e.g. laundry, electricity, mechanics), waiting for the purchase of goods and services, traveling connected to the above mentioned activities, including waiting for means of transport.¹⁰

cally and socially.¹⁵ In recent studies, Biller and Mark Reuter, a child psychiatrist, reported that of 172 male college students, those with both high paternal nurturance and high paternal availability ranked highest in personal adjustment (the Gough and Heilbrun personal adjustment scale) and in social maturity (the socialization scale of the California Psychological inventory).

Some men, as Jessie Bernard notes in her fine book *Women and the Public Interest*, have already opted for larger parenting roles.¹⁶ Hendrick Gideonse, dean of education at the University of Cincinnati, took his son Hendrick to work two days a week during his infancy. Now that Hendrick is a toddler, Gideonse continues to take him to his office two days a week. Some of the time the child plays on his own, but whenever he needs the dean's attention, his father gives him priority. Gideonse explained his taking young Hendrick to work by stating that between work and night meetings he would not otherwise see his son.¹⁷

National Institute of Mental Health psychologist Edwin Nichols has observed that not only the children but fathers benefit from the additional time that many are now beginning to spend together. Children give their fathers joy, intimacy, and emotional fulfillment that are otherwise lacking in our increasingly impersonal society. Warren Farrell, a political scientist, concurs: Looking back on how he came to this point of view, Farrell said, "I saw what kind of statistic I and my wife were becoming. We would have children to keep us together. But when the children were full grown we would end up with nothing in common. We would be unhappily married or divorced. And, as for my career, I might be rich and successful, but I'd probably have an ulcer or heart condition. I'd know all the answers and be a good provider, but I'd know tension better than my wife and children." Now, after having worked with several men's liberation groups, Farrell comments, "I think a man has to live in the professional world first to really understand what I'm talking about. And perhaps a man has to have a long-term relationship with a woman to see how inequality creates strain and boredom."¹⁸

When men like Gideonse, Nichols, and Farrell assume a larger role in the care of their children, not only do they and their children benefit, but the mother's role is obviously lightened. Mothering is less likely to be a burden, a physical and mental strain. Mothers are allowed more time to develop their own personalities and skills outside the home and are consequently less likely to develop the "Portnoy's complaint" syndrome of attempting to vicariously, obsessively, possessively live through their children.¹⁹

Today increasing numbers of fathers and mothers, particularly those in the upper middle classes, are attempting to divide their parenting and other domestic roles equitably. But most soon run into difficulties, because many social policies and practices are geared to fathers' being engaged in full-time and often overtime employment and to mothers' being full-time housewives. More than individual encouragement of fathers and mothers to share their parenting roles is needed for fathers to begin to give their youngsters the fathering they need.

Social Policies Supporting Shared Parenting

Two categories of social policy recommendations have been proposed to facilitate fathers' playing larger parenting roles: a) reshaping of current social

18 policies and practices which prevent fathers from assuming extended parenting responsibilities, and b) reshaping of social attitudes concerning the roles of fathers and mothers so that men's assumption of parenting roles similar to those of their wives will be socially supported and encouraged.

Fathers and mothers can hardly be expected to share parenting equitably if one of the two must work at a full-time job in order to earn an adequate income for the family. Today if two parents each take half-time jobs in the United States, they will together usually earn one-half to two-thirds of a full-time salary because persons in part-time jobs are not paid a wage based on the hours they work proportionate to the wage of persons working in the same job full-time. Laws should be passed to guarantee both men and women the opportunity to work half-time with commensurate salary, seniority and fringe benefits such as insurance and vacations, as well as with job security. Because many persons nearing retirement age and others would like to work part-time, this provision should not be limited to parents. The new laws should also include a clause forbidding discrimination in hiring and promotion processes against persons wishing part-time work and in the granting of credit and loans to couples when both persons are employed part-time. In addition, fathers as well as mothers should be granted leave at the birth of their children so that they may participate in parenting their children from their birth onward rather than being separated from them and their wives at this important time.

Not only must laws be created to enable couples to share parenting, but this and other alternatives to the traditional patriarchal nuclear family must be made socially acceptable in order that more than a few bold couples will be willing to engage in them. The importance of social acceptability to shared parenting was discovered early-on in an experiment enabling families to share work currently being conducted by Erik Grønseth in Norway. The experiment consists of two parts: a) "publicly propagating, legitimizing, and mustering public, labor, and employer support for the conjugal work-sharing family pattern," and b) "facilitating and assisting in setting up occupational arrangements for such work-sharing families." The work-sharing pattern might consist in a couple's sharing one and the same job, or in the wife's having one half-time job and the husband's having another half-time job in the same work place as the wife, or in a different place. The work-hours were "synchronised, however, so that the one spouse would in the main be off while the other was on. The arrangement might consist in sharing the day or the week or the month in any way suitable."²⁰ The part-time job arrangements were located without difficulty, but the experimenters found few lower-middle and middle-class families who wished to become engaged in such a shared work situation.

The schools, television, movies, magazines, newspapers, and prestigious persons can all help make shared parenting a socially acceptable concept. As in other aspects of sexual equality, Sweden leads the way in encouraging couples to develop the shared role way of life. A decade ago, its textbooks were stripped of sexual stereotypes. Its first-grade readers now picture fathers as well as mothers preparing meals, cleaning house, and caring for children, and mothers as well as fathers working as engineers, bus drivers and doctors. The junior high curriculum includes cooking and sewing lessons for all students — boys as well as girls. Several Swedish legislators and other

prestigious persons are lending their prestige to the part-time concept by working part-time themselves. Others are supporting shared parenting by speaking out on its behalf. For example, in 1970, the Swedish Prime Minister, Olof Palme had this to say:

The greatest disadvantage with the male sex-role is that the man has too small a share in the upbringing of the children. The ability to show affection and to establish contact with children has not been encouraged in the man. Already from the beginning both boys and girls have a need of having good contacts with adults of both sexes. Studies made reveal a common trait in the picture of children and youths with different kinds of behavioral disturbances. It is that they have a poor or no contact with the father or any other grown-up male person.

The sociologists and psychologists drew particular attention to the identification problem of the boys. Already at the age of three the child has need of identifying himself or herself with somebody of the same sex. This process is easier for the girls because they have constant contact with women. It is more difficult for the boys. In modern society they grow up practically wholly in a female world. . . . There is a risk that the boys by means of TV, comic strips, and other mass media create a false and exaggerated picture of what it means to be a man. The men are tough and hard-boiled Wild West heroes, agents, supermen, soldiers. The boys compensate their lack of contact with kind and everyday men by looking upon mass media men as their ideal. It should be possible to counteract these problems. The men should already from the beginning have just as much contact with their children as the women. And we should have both men and women as child nurses, kindergarten teachers, and infant school teachers.

Earlier we had a rather intense discussion in Sweden on whether mothers of small children should work outside the home or not. As a result of the new view the problem will be instead if the parents of infants should be employed. One solution is that parents work part-time and take turns looking after the child. . . .

The new role of the man implies that he must reduce his contributions in the working life – and maybe also in politics – during the period when he has small children. This is what the women always had to do alone earlier. From a national economy point of view we could manage this loss in production if we can instead stimulate the women to make increased contributions there. We therefore look upon the emancipation of man as important for the development of our children and for equality between the sexes.²¹

Also in Sweden the National Institute for Consumer Information, the National Labour Market Board and the Labour Market Committee for Women of the Swedish Trade Union Confederation have co-sponsored an exhibition entitled "Stop Helping Mother with the Housework" throughout Sweden at major work places. The exhibit showed a family where no one is "lending a hand," but everyone is doing his or her part in the home. The brochure accompanying the exhibit pointed out that many employed women with a husband and children have a 70 hour work week, and that persons who would like to tear down the obstacles to women working outside the home must not only arrange for child care and reduce the difficulties women face in the labor market but also reduce their parenting and housework load.²²

Shifting one's own family life to the shared parenting and shared work style and working to create national policies and attitudes supportive of this family style will certainly be worth the effort. Children, fathers and mothers are sure to gain much.

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3. Interview with Mr. Mats Hellstrom, Member of Parliament and Chairman of the Commission on Child Care Facilities, Sweden, August 27, 1970.
4. Susan Ferge. "The Development of the Protection of Mothers and Children in Hungary after 1945." In *Child Care — Who Cares? Foreign and Domestic Infant and Early Childhood Development Policies*, Pamela Roby, ed., pp. 341-59. New York: Basic Books, Inc., 1973.
5. In either case, the centers may be converted easily into residential quarters should the preschool population of the neighborhood sharply decline.
6. Cf. *The Status of Women in Sweden: Report to the United Nations 1968*. Stockholm: The Swedish Institute, 1968; Anna-Greta Leijon. *Swedish Women — Swedish Men*. Stockholm: The Swedish Institute, 1968.
7. M. Pavlova. "Socialist Woman. How Free, How Soon?" condensed from *Literaturnaya Gazeta* 22 (May 27, 1970). In *The Current Digest of The Soviet Press* 22, 22 (June 30, 1970).
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9. Alexander Szalai, ed. *The Use of Time: Daily Activities of Urban and Suburban Populations in Twelve Countries*. The Hague: Mouton, 1973, p. 562.
10. *Ibid.*, pp. 562-63.
11. *Ibid.*, pp. 566, 565.
12. *Ibid.*, p. 566.
13. Philip J. Stone. *On Being Up Against the Wall: Women's Time Patterns in Eleven Countries*. Cambridge, Mass.: Harvard University, Department of Social Relations, stencil, 1971, p. 16.
14. Cf. Per O. Tiller. "Father Absence and Personality Development of Children in Sailor Families, A Preliminary Research Report, Pt. 2." In *Studies of the Family*, Nels Anderson, ed., pp. 115-37. Göttingen, West Germany: Vandenhoeck and Ruprecht, 1957; Gustav Jonsson-Kalvesten. *Delinquent Boys: Their Parents and Grandparents*. Copenhagen: Munksgaard, 1967; John Nash. "The Father in Contemporary Culture and Current Psychological Literature." *Child Development* 36, 1 (March 1965): 261-97.
15. Henry Biller. *Father, Child, and Sex Role: Paternal Determinants of Personality Development*. Lexington, Mass.: Heath Lexington Books, 1971.
16. Jessie Bernard. *Women and the Public Interest*. New York: Aldine, 1971, p. 269.
17. *The Herald Traveler*, Boston, November 21, 1972, p. 37.
18. Warren Farrell quoted in Ilene Barth, "Now It's the Men Who Want Liberation!", *Parade Magazine*, *The Washington Post*, April 2, 1972, p. 7; cf. Jean Baker Miller and Ira Mothner, "Psychological Consequences of Sexual Inequality." *American Journal of Orthopsychiatry* 41, 5 (October 1971): 767-75.
19. Cf. Pauline Bart. "Mother Portnoy's Complaint." *Transaction* 8 (November-December 1970): 69-74.
20. Erik Grønseth. *Work Sharing Families: Husband and Wife Both in Part-time Employment*. Institute of Sociology, Oslo University, 1972, p. 2; cf. Erik Grønseth. "The Husband Provider Role — A Critical Appraisal." In *Family Issues of Working Women in Europe and America*, A. Michel, ed. Leiden: Brill, 1971.
21. Olof Palme. "The Emancipation of Man." Address by Mr. Olof Palme, Swedish Prime Minister, at the Women's National Democratic Club, Washington, D.C., June 8, 1970.
22. Anna-Greta Leijon. *Swedish Women — Swedish Men*. Stockholm: The Swedish Institute, 1968, p. 100.

Grandpa in the Nursery

Mariann Pezzella Winick

Our NOW generation, in its search for viable educational and other models suited to current urgencies, has shown a marked tendency to begin with the present. Family life and structure, for most people, are grouped about the nuclear family: mother, father, and children. In previous generations, grandparents, relatives, and family friends were once the means of defining the world for the young child, a world that had a past as well as a present. Today, people often see such other-generational relationships in terms of negative effects on the growth and development of the individual child. Many of us involved with the growing child have fallen victim to the mass-media concept of the grandparent as forever young, of our own time, through the kind intercession of youth-giving products. In many communities, the only older persons seen by children are visitors, sometimes looking rather worn and tired, as if somehow not quite up to the activity level expected from adults.

The image that looms large, when we read of the stolid Russian early childhood worker or her Israeli counterpart, is of a robust but older woman, active, in command of herself, and eminently qualified to care for the growth of the young! But as we visit child care facilities in the United States or Canada, especially in urban centers, we are continually confronted with the bright, slender "young thing." The contrast between the older Russian or Israeli worker and her North American analogue raises questions about the quality of the daily experiences of the children. Can such young people convey a sense of life and living to young children? It would seem that they can. They are capable of physical strength that makes possible a great deal of physical activity and enriching experiences for active children, who in their homes may be limited in physical movement. They tend to evidence some hope for the future, a mainstay of positive development. The present and the future seem to be in good hands despite the difference in the "stolid older woman" and the "bright young thing" images.

But present and future are not quite enough if development is to be of a piece. The poet has said:

*"Time present and time past
are both perhaps present in time future,
and time future contained in time past."¹*

Despite our marked tendency to shut out the past and the aged from programs concerned with the young, we have invested a great deal, including parents, into programs such as Head Start. Other than in scattered situations though, we see little effort to relate constructively to older citizens of a community, in a way that provides mutual goals for both the young and aged.

¹ "Burnt Norton" from Eliot, T. S. *Complete Poems and Plays*. New York: Harcourt Brace Jovanovich, Inc., 1952, p. 117. Used with permission.

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If we are to have child-care facilities that allow for rich personal growth and solid self development, then we must also provide some links to the past in such programs. As we develop new models of child care, whether they be in-home, community-centered and staffed, all-day or twenty-four-hour facilities, new staffing patterns must emerge as well. One such innovative approach which could greatly enhance the programs offered in such centers is the inclusion of aged persons as active facilitators. Citizens would be hired on the basis of interest in children, awareness of the past, and such special abilities as storytelling, the conveying of oral history, carpentry, and most of all, a desire to be with young children. Their activity should be part-time, since a long day with such active children may well be too strenuous.

The Skate-Scooter

At one cooperative nursery in Ann Arbor, Michigan, such use of older citizens became part of the regular program. A parent observed that in the course of a week the children never seemed to be with anyone older than twenty-six years; few fathers were ever around for more than a drop-off or a pickup. She felt that the children were losing out on two levels. Most of them were not in regular contact with their grandparents or older relatives except at summer vacation time. The college environment in which these children were growing up was both transient and youthful.

During a visit with her family some 700 miles away, this parent had observed her four-year-old boy and his grandfather. Her father, recently retired and having his own activities curtailed by illness, had turned to woodworking as an outlet for his energy and creativity. He obviously enjoyed the enthusiasm and interest of his young grandson. The boy was full of questions, willing to listen (somewhat to the surprise of the mother), and patient.

Within the hour, grandfather and grandson had decided to make an old-fashioned skate scooter, the kind of scooter every urban child used to make out of old boxes and old roller skates in more distant and less affluent times. A trip to the lumber yard armed with a sketch, helping to carry the wood, measuring, cutting, sanding, nailing, and finally trying to find old roller skates in the attic kept the two busy for several days. As they worked, grandfather told grandson of earlier times, when he was a boy on his scooter. The child asked many questions. The grandfather told of people, places, and things from his childhood, and the child listened as he worked.

Wanted: A Carpenter

A proposal was put forth at the next board meeting of the nursery to try to get several older citizens to become part of the weekly program. The group agreed, and an advertisement was placed in the local newspaper for a retired carpenter who might enjoy working with young children two mornings a week. It was noted that door-to-door transportation would be provided, as well as a small stipend. Two answers arrived in response to the ad. One man, on seeing twenty children in one room, excused himself. He said that he had come from a very large family and had worked in a large factory for the better part of his life and could not stand the movement and noise! The second man had several young grandchildren but because they lived at a distance, he saw them infrequently. Although somewhat lame (he was seventy-two), he was fit, and his temperament seemed to be quite lively.

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Grand-dad was picked up early Tuesday morning by one of the mothers. He carried his tool box and a large paper bag. One area of the room had been set up with a woodworking bench and peg-board-hung tools. A box with pieces of wood was set to one side; a broom, brush, and pan were set on the other side. When Grand-dad arrived, only six children were present to greet him. The teacher felt that staggering arrivals for that morning might be a good idea. She had also set out the book *Katy-No-Pocket* for a later reading. (Katy was the kangaroo who found a workman in the city with a splendid apron filled with pockets). Life followed art: sure enough when Grand-dad opened his paper bag, out came a smart, striped apron with many pockets across the front! The children helped him take tools from his box and place them on the peg board. Later a few children would magic-marker outlines of the tools on the board as visual filing places for each tool.

What started as a small idea soon expanded. Grand-dad asked if he could come every morning. Arranging this was a little difficult because he lived nine miles from the school. The children were so enthusiastic, however, that the parents formed a car pool to fetch and deliver him. Lucky was the child who went home with Grand-dad in his car! Girls seemed to be drawn to the workbench area as were the boys. Conversations became less involved with television talk and personalities and more directed to sharing ideas and stories. The children were becoming experienced in handling tools and building objects of their own creation.

Grand-dad made a tool box that could be carried outdoors so that a group could work outside on large boxes and objects. At several school meetings later in the year, teachers and parents noted that Grand-dad's presence seemed to be a stabilizing influence on many of the children. There were, in his presence, fewer acting-out scenes in which tempers rose to the point of striking at others. The children were asking for stories about "when Grand-dad was a baby." They enjoyed talking about their being adults and Grand-dad as a child. Such role-reversal is highly desired by children, yet somewhat threatening when one places his own parents in the game. Grand-dad was delighted to be back in the real world of activity and life. He frequently brought bread or buns baked by his wife. She wrote a letter at Christmastime to the parents telling them of the wonderful change in personality in her husband now that he was "working in the school."

Rocking-Horse Story

Another example of the contribution of a grandfather was provided by a New York City day care center, which received a present for the three-year-old group. It was a rocking horse, made by the father of a college liaison person working with the center. This man, also retired and unable to continue in his own work, was prevailed upon to make "just one more horse" (he had made one such horse for each of his grandchildren and several other young relatives when he was well). This horse had more safety features than the others. The wood was rubbed with an oil finish so that any child trying to lick it would not be harmed. The mane and tail were made of braided linen; the reins were made of strong leather.

With the horse came a note, in which the maker wrote of his youth on the very street where the center was located. He told of his childhood in that

neighborhood and how he used to ride with his father in a cart pulled by a horse to go to the market to get meat for their store. The children loved the horse, and the teacher's reading of the letter! They wrote him a letter back, drew pictures to enclose, and asked quite a few questions. The man wrote back, and so a grandfather of the three-year-olds came into being. Although he now lived in a suburb, removed from the neighborhood of his childhood by both time and space, he once again found himself involved in the problems of the city. A new generation of children was growing up, and he was interested in their growth. The children thought of other things that they wanted to know and kept writing.

The Storytellers

The director of the center was interested in the Interchange and observed the class frequently. She felt that the real presence of older people might be of value to the children. She then enlisted two older women from the community who were very good story tellers. These women were available to all of the children at the center at rest time, but the job they would be doing was unique. They were available in small, rugged, and rocking-chaired alcoves for those children who were too restless to nap. Here they told stories, stories in the tradition of the Irish *shanachies* of old. Although lacking the traditional fireplace of the old Irish storyteller, the warmth of their voices and words gave a sense of comfort to the anxious children. Both of these women are in their seventies, and are rich both in spirit and story. They work just two hours a day, having occasional lunches with the children, and they enjoy being active members of the community.

By using older members of black and Puerto Rican communities as well as members of other ethnic groups, we can bring those cultures into the schools, to help children place themselves securely in the framework of an ongoing culture. Through such people we bring both oral history and culture into the immediate experiences of young children. There is no substitute for interpersonal situations rather than second source learning, especially for young children. The sense of self can grow in positive ways only if life experiences are rich with possibilities that are interpersonal in source and fulfillment.

A Two-Way Street

The questions raised in our time seem to be infinite. Yet as we attempt to find answers to some, others may be answered. In working with the young, we can also help meet some of the needs of the elderly, if we are able to think in broad terms. By serving the present with help from the past, we attempt to make tomorrow better than today. In the end, it is hope that makes tomorrow possible for the individual and society, hope built from the trust in those who precede us.

Redefining "His" and "Hers": A Psychiatrist Speaks on Changing Family Roles

Dr. Robert Seidenberg

Dr. Robert Seidenberg, a practicing psychiatrist and psychoanalyst in Syracuse, New York, has much contact with college-aged young people in his position as Clinical Professor of Psychiatry at the Upstate Medical Center, State University of New York. The author of both scholarly and popular books and many tapes on subjects related to psychiatry, Dr. Seidenberg is particularly well qualified to speak on problems involving changing family roles and new family styles. Dr. Seidenberg's responses to a series of questions posed him by Patricia Markun resulted in the interview printed here.

"Dr. Seidenberg, as a psychiatrist treating college students, you have had the opportunity to observe young people closely. We hear much today of the changing roles of women and men and changing family styles. As a result, have you seen much confusion among people?"

I don't think I've seen as much role confusion as I have seen honest questioning and perplexity over roles that one was supposed to play as one grew into adulthood. I think this leads to what might appear to be confusion, but it's a much healthier state of being than the previous phenomenon of unthinkingly assuming roles that had been laid down and were followed sort of automatically. Young people today, not all of them, of course, are really questioning everything. They are taking nothing for granted and leaving nothing to what was previously called "natural" or instinctual and some of the other things that people invoke to explain why people conform to certain patterns and stereotypes. So one does see young people who are asking, for example, "What is the masculine role?" A young woman will say, "Why am I standing in this kitchen doing dishes? What about me makes me either socially or biologically destined to do this particular thing that I might very well despise?"

A new consciousness is being seen among young people. It is not universal; it is uneven; it is causing a great deal of anxiety. I think that the questioning at the present time is more by young women than by young men for a very good reason. Up to now, society has built in certain advantages for the young man that it didn't for the young woman. Therefore the old role definition and stereotype was something he didn't question unless he really had to. However, the young woman today who is educated and talented really has every reason to question some of the roles and stereotypes that had gone on in the past and were expectations thrust upon her. A great deal of turmoil exists now, and as the statistics show, the divorce rate is very high. People might think this is bad and pathological, but without being Pangloss or Pollyanna, it means that there are "agonizing reappraisals" going on of the so-called confusion among young people in which they tend toward what is called *unisex*, again in an attempt to break down some of the strict and rigid types of images that the sexes had to project — that a man had to look like a

Dr. Seidenberg is author of several books, including *Marriage Between Equals* (Anchor/Doubleday, 1973) and *Corporate Wives — Corporate Casualties?* (American Management Association, 1973) as well as author-narrator of a twelve-tape series, *Identity and Affinity* (Sigma Information, 1973).

man, and be a man with full *machismo* and a woman had to be feminine and soft. They had to dress differently, and their hairstyles had to be completely different from each other. One used cosmetics and the other didn't.

Now we see this is all getting mixed up. Both are doing things that young people do — all the young people — and they're making it hard for old folks to distinguish one sex from the other; and I think this too is a good trend to break down artificial differences. There must be differences and there are, and no one should ever say there are not and not have respect for biology. But we really had such artificial differences hinged on bias and prejudices which I think many young people are attempting to overcome. As anyone can remember, the male who did anything that his sister did in the way of dress, looks, or grooming was called a sissy, or the fear that he would be homosexual immediately impinged upon the scene. People are not that uptight anymore, even though one sees it occasionally in certain areas, in certain economic groups. The threat of being effeminate, of even being accused of being homosexual, of being gay, does not overwhelm, is not so devastating as it was for former generations.

Similarly, the young woman today is not worried that she is going to be called aggressive. She's proud of it; she's going to be expressive. She's proud of that, too. We all know that when women would seek their salvation or make an input or impact the attempt would be made to stifle them by labeling them "aggressive" or "masculine." Many young people now take this in their stride. Their mothers before them couldn't and were torn apart by such accusations.

Furthermore, the so called role confusion has an effect that may be very salutary for family life in that it won't be in the future the old conceptualization that woman stays home and takes care of the children while father's role is the breadwinner; he's out of the home. In effect we had a one-parent family. The father was a shadowy figure; the mother had the primary burden of caring for the children as they grew. When they became intelligent beings then the father related to them, but only when the difficult work, the arduous work, the thankless work was over. I think with the obfuscation of the lines between the sexes, that is the blurring of the somewhat sharp distinctions, both sexes, the male and the female, are going to be parents. A lot of the mothering will be done by the father, and a lot of the fathering will be done by the woman, because she will be out of the house. She will be a breadwinner. She will be able to bring back stories about the world just as the father does now. As we know, because of divorces, separations, and deaths, millions of families today are literally one-parent families in which the mother is the breadwinner and the head of the household.

"What counsel do you have in regard to helping college students develop positive self-concepts of themselves as potential parents?"

This is a very vital issue, and I think they have to be advised to bring into the family setup something that was only theoretical, but may come into being in the coming generations, and that is a greater democracy and a greater sense of justice both in marriage and in family relations. We have rather sanctified the family. Whenever kids go wrong, whenever there's delinquency, we always say, "Well, there were weak family ties; what America is more intense, more loving family life," and so forth.

But the family structure has come under attack. Maybe in some instances it is very bad that it has come under attack. But in other instances, it is deserved. Let's face it, the American family has many, many authoritarian aspects to it, in which there has been a hierarchy. There has been parental domination and domineering, and love has been a word that has been too often used to mask the need to dominate, the need to own and a need to prevail by parents over their children. Now of course because of the dependency there have to be some rules; there have to be some, let's say, authoritarian aspects to family life because of helplessness and dependency. But there has been an overkill, a tendency to abuse the need that children do have to be taken care of. Parents seem to feel that they have either some obligation or right to frame their children in their image, and when children do not follow in the parents' image or advice the parents can get very angry and withdraw their love. So love becomes not a grand and altruistic thing, but given on the basis of "I will love you if you do as I say."

Conversely, if the child or young person attempts to follow a different course or becomes autonomous, the parents ironically think of themselves as failures. I've seen so many instances in which the children have become independent, in their own way, though, and the parents disagree with their lifestyle and think of themselves as failures when — by judging the situation in a more altruistic way — they could see themselves as successes. They after all instilled in these young people a sense of pride that allowed them to find their own destinies. Because the young people did not follow in their footsteps, did not follow the lifestyle the parents thought was good, they feel the whole thing has been lost. This is the tragedy of our generation. Many parents who could really take pride in their kids go around bemoaning their fate.

Again, the self-concept that young people should strive for, I think, is developing a sense of justice and democracy and the diminution and elimination of sexism. Sexism is the big disease we have today. It's our major social disease, and young people must do all they can to eliminate this from the man-woman relationship, because with sexism love cannot exist in any civilized form. The relationship becomes one of artificiality, of unfair advantage, usually of the male over the female, and this really ultimately is a bad thing for children to see. It's bad to see that the male has unfair and often undeserved advantages, and it's bad for children to see that their mother suffers renunciations in her life that are really uncalled for.

"What about communal living arrangements? Do you have examples of the deleterious aspects of communal living?"

The last part first. I suppose everybody could list deleterious aspects of communal living. I think because it is new and strange we would all like to find deleterious effects, but certainly we could match the deleterious effects of our conventional living as well. So we must guard against the desire, really, to condemn this very strange and new way of getting along. As far as communal living arrangements are concerned, I think at this point they are experimental. I see many instances in which people who have been very lonely and have been isolated have done very well in communal-type living. People of all ages, too.

We generally think of the young people and the so-called "hippies" in these arrangements, but I've seen middle-aged people, widows, single peo-

ple who would otherwise suffer horrible loneliness who have found what they call surrogate families and friends in this type of living situation. Now a lot of them are going to fail, but this does not mean that people shouldn't be encouraged to experiment.

The more alternatives there are in living the better it is for everyone. Certainly we cannot fit everyone into a mold. I think that's been our mistake, feeling that everybody should live a certain way. We promote it in our advertising and our mental health brochures, and it's been calamitous, because all people cannot follow these certain laid-out, conventional patterns. All types of experiments are going on. Varying numbers of people are living together, trying to overcome some of the possessiveness, some of the exclusivity, some of the jealousy that one saw in the conventional family. They're trying this with varying degrees of success. Of course they have a lot against them. There's generally society's condemnation, and all the laws are against such arrangements. It's amazing that any do succeed, and many do for varying lengths of time. The very fact that there are so many cultural and legal considerations against the success of communal living would make it necessary to have very radical changes in our structure before communal living would become a dominant theme in our society. But I think the commune will be there peripherally and will meet a need for many people who might otherwise literally have no place to live, no place to go. I don't mean live as far as having a roof over their heads but who have no other social life and social resource. There are so many positive aspects of people getting together and sharing and trying to overcome the banalities of what we do see in conventional family life that one can only encourage and not discourage the experiments. Certainly the helping professions should not look down their noses at these and call them sick, as very often they do. This is a horrible kind of comment and recrimination against people who are sincerely trying to find themselves and save themselves.

"What are some of the positive aspects of young people's attitudes toward child rearing that may have resulted from reflection upon their own life experiences?"

Well, I think obviously they will do three things: First — they'll remember the gratifying and pleasurable, the challenging aspects of their own growing up vis-à-vis their parents, and they will probably try the same attitudes and behavior patterns toward their own children. But there's always the hope that they will go one step farther with their children; and this does happen. We've seen this in the last two generations in which the present generation of young people who have demonstrated, the counterculture who have dealt with such issues as group and social prejudice like sexism very seriously and idealistically in an active way. They have gone one step beyond their parents who tried to instill in them a sense of justice, a sense of fair play toward fellow man, but who probably took no action toward it. But the young people did get this from their parents and actualized it. They did take to the streets; they did protest; they did try to help black people. Now they are working in the women's movement to try to gain equality for women. Not many young men yet are doing this. Young men helped black people much more quickly than they're helping their sisters and their wives. Helping women is a very difficult thing for men because of the chauvinism and *machismo* that is built into their upbringing by well-meaning parents. But also, as I indicated above, people reflect on their own lives. They see and sometimes it's distorted, but

30 very often they see the realistic impression, the authoritarianism that goes with growing up, where parents arbitrarily set rules and demand obedience. Young people remember this and strive in bringing up their own children to eliminate some of this injustice and authoritarian way of life.

Thirdly, too often there is what we call identification with the aggressor. This is seen especially among certain socioeconomic groups in which the person remembering how strictly and harshly he was dealt with instead of trying to mitigate against such behavior imitates it. So he identifies with the aggressor and becomes like the tyrant that he was victimized by. It's not an unheard of phenomenon, and it's all too sad in the history of oppressed people. Labor unions fought hard to gain social justice and equality, and when they got ahead they were less than generous toward other minority groups trying to enter the field. This is one of the ironies of man.

"Many traditional values are being questioned by young people — the Protestant work ethic, getting ahead, making money, providing, for example. How can we help young people develop positive substitutes for the old kinship groups?"

One frequently hears this — that the young people are questioning the Protestant work ethic, and are sort of veering away from it. In other words, a sort of "cop out" from the typical and traditional work that was supposed to be cut out for them. But on closer examination I find among young people that they have *not* copped out, they have *not* really shied away from the Protestant work ethic — just the opposite. They want to get back to the Protestant work ethic that they think so many in modern American society have abandoned. For example, the Protestant work ethic would say an honest day's pay for an honest day's work.

Well, from the scandals in both government and business that we have currently been witnessing, we see how often this is *not* going on in America, that the Protestant work ethic is too often being displaced by what the young people call "rip-offs" and the deals and all types of special advantages. Large sums of money are being made without working but by cunning and by acts of favoritism and all types of illegal and shady practices. The Protestant work ethic in a sense has been sort of abandoned by the establishment, and the young people would really like to come back to that.

You see this very often, that the so called hippie groups who work on farms and who are otherwise employed and give an honest day's work to people in employment that is needed in the community. They have great interest in the ecological aspects of the community and so forth, and so I think this is largely misunderstood. I think these young people, and I agree with them to a large extent, feel it is Middle America that has left the Protestant work ethic and is not content to make money through honest labor and honest work. They instead would want to make a killing, get ahead, make money, by every means except honest and honorable work. So that in terms of Charles Reich and *The Greening of America* this feeling of the counterculture separating itself is really, maybe in a sense like the time of Martin Luther, a Reformation, but going back to original principles as Martin Luther thought, that the Catholic Church had left Christianity, and he wanted to restore it. I think that a lot of young people in their idealism, a lot of which may be very unrealistic, would like to get back to the fundamental of honesty, fair play, and, as I said before, to be honestly paid for an honest day's work, so that I think they are being

maligned. I think they do want to make money, they do want to support themselves, but honestly. I think one really gets confused here because the majority of young people follow their parents in the old ideas. But we do have a remnant that may be called the counterculture that is taking some of the traditional values seriously. These are not new values, these are the best in our civilization. Honesty, fair play, justice, equality are old in our tradition but many people now feel very cynical about and pay lip service to them rather than care about or practice them in a real or authentic way.

I think this may also be one reason the kinships seem to be dissolving, because it is very difficult to hold on to idealistic beliefs and have kinship relations with people whom you feel, rightly or wrongly, are corrupt, and who want to take the ways of corruption in preference to fair play and honesty. This may be a reason for a great deal of alienation between sons and fathers and from families and from brethren. Many young people will not follow in this path, and if they have to eventually, they do so reluctantly and with no zeal.

We have so traditionally in the helping professions said that "parents, you have to love your children, you have to care for them and show them warmth and provide for them." This is true, but it is becoming increasingly apparent that one has to set an example, one has to deal in some of the abstractions of our civilization. Parents have to instill certain moralities apart from the usual ones about sex and sin, to impart this sense of justice, to purge oneself as parents of things like racism, bigotry, and of course, as I mentioned before, sexism. Parents have to behave toward one another as equals, not as owner and slave. This may be an exaggeration, but it does characterize so many of the marriages and family constellations that we see.

"As a psychiatrist, do you see the new kinds of parenting as a healthy trend?"

First of all, as a psychiatrist, even though I have used the word earlier, the word "healthy" is really a weighted one and has a tremendous value judgment built into it. We just don't know what is healthy. We do know perhaps that there's more likely to be more opportunity for growth in people if there are alternatives, if different ways of parenting are open to people, rather than constricted ones so that we really don't know what is healthy and what is sick. Maybe our best traditions of humanism should go into our parenting, and we should try to approximate these principles, these humanistic principles, in how we deal with one another as husband and wife and as we deal with our children. As I said before, this would entail the elimination of authoritarianism as much as possible and the elimination of sexism in marriage as much as possible so that children will not have to see a superior parent and an inferior one.

I was dismayed by the answers that I got in taking a social history of young people from colleges around this area. From the answers I saw that there was something unfair going on in the marital relationship, and subsequently in the family constellation. For instance, I'd ask young people, both male and female, "What is your father?" "Well, my father is a businessman, or a lawyer or a policeman!" Then I'd say, "What is your mother?" and invariably they'd say, "Oh, she's nothing, she's a housewife." You see, the concept of degradation of the housewife did not start with the feminist movement or the women's liberation movement. It was there long before. This is the way

young people thought of their mothers who stayed at home and didn't have

32 an identity as the fathers did. The mother was thought of as nothing, and this is how a young man would eventually have to think of his wife whom he'd married, whom he loves.

Sadly a young woman who follows in her mother's footsteps would eventually have to think of herself as nothing unless very dramatic and radical changes could be effected. And very often only minimal changes can be effected, so that in spite of the fact that there may be failures in new kinds of parenting, and it will be laughed at and discouraged, I think first of all the helping professions must not rush to judge and condemn. One should neither recommend nor condemn new ways, new experiments. I am pretty sure they will not lead to any more disastrous results than we see at present with our conventional and constricted ways of doing the parental job. Certainly it would approach a more democratic and humanistic model if a father became a parent and took over some of the loving and tedious aspects of child-rearing, and the mother could exercise executive and leadership roles in the community if she were capable. You see sadly whether at home or even when she goes out to work, the woman's role is generally defined as serving and as giving and doing service whereas the man's role is more often as the executive, the leader, the one who makes policy and so forth. This is an entirely artificial division, and it results in women's very often being unchallenged, very often becoming depressed because they cannot take part in some of the vital and interesting parts of life.

On the other hand, being waited on and doing the heady stuff often leads to an artificial feeling of self-importance in men and fathers who then in turn demand inordinate service from their wives and inordinate submission from their children and become enraged when there's any what they call "defiance" against the rule of the master. As we know, power corrupts, and absolute power corrupts absolutely, so this very position of leadership and dominance that men win or have thrust upon them very often turns them into tyrants and is very upsetting and disturbing to the family.

It probably will turn out to be better if men are not served but do much of the serving, and this should not be the woman's job exclusively. People should wait on one another; people should do the service work around themselves as well as the executive work. The dichotomy between the two is not characteristic of an advanced society but of a sort of absolute monarchy, and one sees it too much in the home, and certainly in offices, too, where people work. The women always go after the coffee and sandwiches; and the men sit behind desks. This is something that is not democratic. People ought to serve themselves or they should alternate.

It shouldn't be the responsibility or the role of one, and similarly in the home it should not be the role of the woman exclusively to do serving, the cleaning, all the biological tasks, the things that are important, but it should be just one segment of her life, not the totality. And it does, I think, children a disservice and perhaps harm to see this division. There's no good reason for it. It's the result of prejudice and bias and unfair advantage that the male society has had and that it doesn't want relinquished. So parenting in that respect of both parents doing the services and doing the loving more or less on an equal basis, I think, will come more closely to the humanistic and egalitarian ideal that we all struggle or should struggle to attain. And those are some of my views on parenting.

Are You a Perfect Parent?

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During the question period, following a recent address I delivered, I was asked to define parenthood. I gave the best answer I could, off the cuff. I have thought about this question since, and I'll try to offer here a listing of some of the qualities and requirements of parenthood.

Arnold Arnold

A good parent wants his or her child. He has a biological need to have one or more children. He does not need to see himself mirrored, improved, or fulfilled through what his or her children are or turn into. He does not feel that he has failed if his children don't fulfill his or her expectations.

A good parent practices foresight. He has an awareness of the problems that may confront him, as a parent, and his children. He is prepared, and he prepares his children before the event, for safety, health, learning, behavioral, social, sexual, and other problems they are likely to encounter, and for eventual independence. He knows that no pat recipes, formulas or answers exist and he does not pretend omniscience. But he does try to foresee, and to teach his children to foretell, events and their likely consequences. He knows some of his own limitations, the characteristics of his child, and the qualities of the environment in which he lives.

A good parent renders first loyalty to his family and children, ahead of any other. He also pursues his own interests. He does not sacrifice them for the sake of his child. But he is prepared to make sacrifices in terms of comfort, income, leisure, time or property, to provide for his child's essential needs. He expects his child to take pot luck with his family. In making these judgments he fosters a sense of family solidarity and his child's respect for adult goals.

A good parent strikes balances. He does not subscribe to any extreme belief. He is authoritative, rather than authoritarian, self-disciplined, rather than a disciplinarian, permissive within given limits, rather than leaving his child at sea about the limits of allowable behavior.

A good parent keeps learning about himself, his child, and the world. He learns with his child. He keeps abreast of events, trends, and knowledge. He selects those features that aid his child and shelters him from others that are potentially damaging, no matter how popular they might be.

A good parent shares his feelings with his child. He listens to him more often than he talks. He asks questions more often than he makes statements. He lets his child see him laugh and enjoy himself or suffer sadness and disappointment on the proper occasion.

A good parent gives his child experience in the real world and as much freedom as he can handle at each stage of development. He wants for all children what he would have for his own.

Arnold Arnold is the author of several books about children including *Teaching Your Child To Learn: From Birth to School Age* (Prentice-Hall, 1971); *The World Book of Games* (World, 1972); *Your Child's Play* (Essandes, 1968). He writes a syndicated newspaper column, "Parents and Children," in which this selection first appeared.

34 *A good parent is playful, shares and takes an interest in his child, his activities, friends, and schooling. He instills in him a sense of urgency to be somebody who does things, from earliest ages on. He encourages his child to discover and follow his own bent.*

A good parent knows that he can make mistakes and admits them. He allows his child the same privilege without his suffering a sense of defeat. He lets his child know that every error can be forgiven, but not every action excused. He gives his child opportunities to make good.

A good parent likes himself, his work, and his family. He respects his own, as much as other people's ideals and ethics. He knows that neither they nor he can ever live up to them.

These are some of the most important criteria for good parenthood. I am certain that others might be added. There is no such thing as a perfect parent. Your child doesn't expect it of you.



Parenting In a Mexican-American Community

Yolanda Torres Other ethnic groups in Pasadena, California, may share the same poverty; but the history, culture, values, and language of the Spanish-speaking people present unique modes of behavior that may or may not be compatible with the dominant white culture and its values. To send middle-class staff and students into the barrio without proper knowledge or supervision could be a disaster for both; but if the barrio and its values are truly accepted and respected, the experience could be an enriching one for all concerned.

What to help change and what to accept are difficult problems for those who go into this community. In the initial eagerness, costly irreparable mistakes are easily made in the name of change and "white mainstream values." This report stresses the care and time one must take and give in developing trust, the perception needed to know what to change or what to leave alone, the sensitivity to help people recognize their needs and achieve them, and above all, the love and respect one should have for the people and their values.

Identification and recruitment of family day care mothers in a Spanish-speaking community is a slow and difficult process. Until trust is fully developed, one meets with polite smiles, guarded answers, timid shrugs, but very little information. While other ethnic neighborhoods may face similar problems, isolation due to language, lack of communication (due to unmet transportation and telephone needs), and a general distrust of the social-work-oriented establishment accentuate the alienation. The most compelling reason, however, is that legal and illegal residents live intermingled, and the fear of "la inmigración" (Immigration) is ever present. Why should they trust you? As far back as the Spanish invasion of Mexico, the European has come to conquer and keep; and the American has followed suit. The Mexican has learned the lesson well: "the 'Gringo' takes much and gives little."

Since our project was geared to working with people rather than using them solely for the benefit of research, a natural step was to offer help and services that were badly needed. This help would be an ongoing thing and was not to stop only because we had successfully recruited the family day care mothers. Our students were also given to understand that their contacts with the Spanish-speaking mothers would entail more community work than in some of the other family day care mothers' homes, i.e., transportation to the Health Department with a child requiring a blood test, translating a letter or notice, enrolling a child in school, etc. An endless need exists for help with all of these minor things (major, if you don't have the help or know-how) and

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we decided to do all we could within our limits, our students', and our project's.

The Mexican and Mexican-American community of Pasadena consists of twelve percent of the total population. Most of the Spanish-speaking people are interspersed throughout the city, and the barrios are no more than small pockets. The one where we made our initial recruitment visits is made up of Mexicans, Mexican-Americans, and a few blacks, located eight blocks from Pacific Oaks College. It is a low socioeconomic area with the usual pressing problems: poor housing, lack of jobs, insufficient food, and non-acceptance as respected human beings by the dominant white group.

Contrary to their culture, Mexican women are forced into the labor market to augment the husband's pay checks, since most of the males are employed in menial jobs, the lot of a man without a profession or English facility. It is virtually impossible to receive welfare aid when the head of the household works a steady thirty hours a week no matter what the salary, so most Mexican families are not on welfare. Mexican culture encourages family stability, and the male as head of the house is not to be denied. Language barriers, an innate distrust of the white bureaucracy, and lack of the sophistication to know one's rights and how to use the system are also contributing factors to the problem. For its size, the barrio offered many challenges, frustrations, and eventually some joys.

The following staff logs illustrate the different methods of recruitment and the resultant failures and successes.

Staff log/August 18.

I met a cluster of ladies walking home from an English class given by the Salvation Army, hot, tired, and carrying and wheeling babies. One of them (Mrs. OP) seemed to be the spokesman and was very cooperative and "unafraid." She advised me to go to the Well-Baby Clinic that same afternoon as she was certain I would meet many women there who were involved in day care. Well-Baby Clinic was a madhouse. They were offering the German measles vaccine so they were very crowded. I saw "my" cluster of ladies there and was introduced to Mrs. SB. She is supposed to care for two little girls beginning next week. Mrs. SB is worried that we are the Gestapo. Mrs. OP's comment was that "this is one of our shortcomings. We don't take advantage of a good thing because of our suspicions." She is right, but consider the history! I also met a Mrs. ZC who works but had taken the day off to bring her children. A day care mother takes care of the children. Will look her up soon.

Could really not do too much recruiting as I had to translate. They do not have a bilingual nurse and the doctor speaks no Spanish either, so my value that moment was as a much needed interpreter. The women had to sit, stand, perspire, and be overwhelmed by noise, babies, and people who spoke no Spanish. They should pin a medal on those ladies. Some of them were waiting their turn for over three hours.

Staff log/August 24.

This afternoon I went looking for Mrs. RB. She takes care of Mrs. ZC's children while Mrs. ZC works at a laundry from 8 to about 5. Mrs. RB exists in one room: cut up into a bedroom, a kitchen, and bath. She now lives next door to two daughters, existing on the money she earns babysitting and on what her daughter can give her. Mrs. ZC pays her \$20 a week to care for A, seven months, and L, two years.

This evening I received a call from the children's mother, Mrs. ZC, saying Mrs. RB was very fearful and did not want to take care of her children any more. She thought that we were from the Department of Social Services and might want to make trouble for her and Mrs. ZC. I talked to Mrs. ZC at great length and because of all the help I gave her at Well-Baby Clinic she said she trusted me and would talk to Mrs. RB about cooperating with us. Mrs. ZC says Mrs. RB is an excellent day care mother. The woman the children had before did not feed them well, and since Mrs. RB has had them they are fat and healthy.

I am so disappointed - I was sure that we had explained things very clearly to Mrs. RB, but I guess I asked too many questions too quickly. It's just the fact that she paid such outrageous rent for that awful hole in the wall I was upset. It is very hot in the room and no yard is available so the only outing or outdoor play for the children is at her daughter's house or a walk with the stroller. I had suggested the student could take them to the park, but Mrs. ZC says she interpreted this remark to mean the student might abduct or harm the children. Mrs. ZC assured me she would set things right.

Staff log/August 25

I stopped by to see Mrs. RB and apologized for worrying her. She said she was not as worried as her daughter who thought I was an investigator. I again explained the project to Mrs. RB and waited for her daughter to come so I could talk to her. Mrs. RB said that she had understood and had accepted the program the first time. The daughter is very interested in nursery school for her three-year-old. Maybe our student can help there.

Staff log/August 25

Went to visit a Mexican-American woman this morning. Her name was given to us by Department of Social Services. A bright spot in our lives! This is a home with two children who are free to use the living room, the house, and the people in it. Mrs. O is called "Mama" and Mr. O, "Pasha" (grandpa). Mrs. O cares for her two grandchildren and two Caucasian children. She was born and raised in Pasadena and is fluent in both English and Spanish. Her daughter is a teacher and her son is an engineer, now becoming a lawyer. She is quite articulate and speaks freely on children and values and is interested in joining our project.

Many of the women contacted were reluctant to leave their children in someone else's care, especially a strange student. Most Mexican women are accustomed to going out of the home only for necessities or to visit a neighbor, so this new proposition from the establishment was frightening. It also seemed very difficult for some to admit a stranger into their home to view their poverty.

Student Placement

For the student fortunate enough to be assigned to a Spanish-speaking home the experience was unequaled. Most of the students had had no prior experience dealing with poverty, different values, language, and a culture other than their own. All of these combined facets required careful and thoughtful consideration of student placement. Staff found that supervision was required in order to help bridge the cultural gap and ease the initial qualms of both the family day care mothers as well as the student.

Female students were welcomed into the homes. However, Mexican culture would not approve having a male student in the home while the husband was away at work. The neighbors would also question the presence of a male. Of the students I placed, one was non-Spanish-speaking, one was conversant in Spanish, and one was bilingual. The following excerpts are from logs written by the young, white, middle-class non-Spanish-speaking student. The student appeared untouched by the situation at the beginning of the year, but obviously became quite sensitive to some of the immense problems that face people isolated from the greater community.

Student log/September 28.

Mrs. I appeared at first to be rather shy and indifferent toward me - possibly due to the language barrier. She speaks no English and I, very little Spanish. She has three very well-dressed and behaved little boys. She also takes care of a two-month-old boy, five days a week.

There is very little money in this family - almost not enough to go around, and yet she makes sure the children eat very well and properly, even though she does not herself. She appears to be a very gentle, kind, and warm mother trying to meet her children's needs.

Student log/September 30.

Mrs. I was so happy to see me and welcomed me in as if one of the family. We are able to communicate very well with gestures and motions while at the same time teaching each other. The boys cried when she left for the meeting, but after that everything was fine. When she returned she insisted I stay and have lunch. What could I do, but have lunch while she stood there heating tortillas and making sure I ate enough.

She is such a remarkable woman. Her main handicap is the fact that there is really no place for the children to play. The house is miniscule and with the bare necessities and there is no yard. Because of the two infants, she is not able to go out often.

A sensitive relationship was eventually established between the family day care mother and the family.

Student log/May 10.

Jose called me by name to ice today: "A, A, mira!" He was pointing to the trash collectors and their truck. When it was time for me to leave he said, "A, don't go." But then he waved goodbye. This was the first time he has spoken my name or directly to me.

Student log/May 28.

Mrs. I was walking with all three boys and picking flowers when I arrived. The baby is 13 months now and walks quite well. She was really glad to see me. She asked me to take her to the market. Did I ever see the problems she has in shopping! Wow!! She speaks very little English and can barely differentiate prices. And when signs say "two for 43c" or "8 for \$1.00," she has no idea what that means. Why are there no Spanish signs on food labels? God, there must be a million people around here with her same problems. But so what . . . who cares?

Our family day care mothers taught our students the great asset of a bilingual, bicultural education. Three of the family day care mothers care for Anglo children and all of the children are learning Spanish. Ethnic food is also part

of the enjoyable learning process. In some homes the male was present either during lunch or part of the day so father-child interaction was observed. Our students' logs give evidence to the enriched learning that comes from living an experience rather than just reading about it.

Student log/December 8.

Every time Mrs. O started to correct the children, Mr. O would intercede, "Dejalos son chiquillos" - (let them be, they are little) although he did back her up in reminding Tim about telling them when he has to go to the bathroom. Mr. O has nicknames for them all. One is "El Gordo" (Fat One), another "El Gallito" (Little Cock), and "Chatita" (Dear One), and "Cotorrita" (Chatterbox), complete the roll. The children follow him around the house and he seems to welcome their help.

Student log/December 9.

Mrs. F. left for the meeting and Mr. F. continued with his work of fixing something in the back room. He came out once to see why Rafael was crying. (I was changing his diaper and he was objecting to this). He showed concern for the children and played with them a bit. His motions were not free, but rather those of an authoritative, but understanding father. I got the feeling from seeing Mr. F interact with the children that he loves them and in their own interest he will discipline when needed. Mrs. F. mentioned that he favored Maria but because she is a little girl, he does not rough-house with her as he does with Rafael, i.e., throwing him up in the air and tickling him.

The children of the family day care mothers (their own) also benefited from their interactions with the students. Some of the young ones had no previous ongoing experience with white or black adults. This was very important to one Mexican family day care mother and her husband. They realized how difficult school entry would be for a child coming from such isolation. This father seemed reluctant to allow his wife to join our project, but when this was pointed out to him he readily consented. The children were also exposed to some experiences they might otherwise have missed, i.e., zoo, library, Mothers' Club Co-op, Pacific Oaks yards, Backyard project, etc. The greatest gain was the trust that the children learned to give and receive. The following staff and student logs illustrate the growth in a family day care home in acceptance of an adult other than the mother.

Student Log/January 31.

Staff and Mrs. P exchanged greetings in Spanish "muy rapido" and prepared to leave for the Community Family Day Care Center. One problem, Mrs. P had not told the children in advance that she was going to leave them, so when she walked out the door, Carmen and Josefina panicked, became hysterical and thrust themselves out the door after the mother, screaming with fear. Staff and Mrs. P came back in again — explaining, calming, soothing the children. They merely pouted and sobbed. After all, who was I and where was their mother going? Meanwhile, Conchita, the family day care child who has been separated from her mother many times, played contentedly on the floor. When staff and Mrs. P left again, I sat on the floor with some toys I had brought from Community Family Day Care Center and tried to engage Mrs. P's two daughters with them. Josefina was the first to be consoled. She allowed herself to join me on the floor and work with the puzzles in a disconsolate manner. But Carmen wept sorrowfully. Poor, distressed dollies, finally they both became calm and interested in

the puzzles and beads. Gradually, as the morning wore on, Josefina and Carmen lost their fears, became friendly and began to trust. We played lotto many times, they teaching me the Spanish words for the pictured objects. Mrs. P returned, said she had enjoyed the meeting.

Services

What made this project so worthwhile and exciting was the community work that staff and students were able to do as well as the learning and friendship that we received in return. The saving grace of a barrio is its people. To be able to go into a home and be greeted with genuine warmth and gladness, to be made to sit down and eat and to be missed when you don't come around for a while is the gift we received. What we gave seemed so little in comparison. Most of the people need a link with the services offered by the city, with the schools and with the community as a whole. There is also a great need for translation of both the written and spoken word, a greater need for interaction between the barrio and the rest of the community and the greatest need of all . . . to belong!

Staff log/September 22.

Met a Mrs. VA at Well-Baby Clinic with an eight-year-old girl who should be in school, but has not been sent because they are planning to return to Mexico. The trouble is they are still here, time passes, and the child is without school. I talked to Mrs. VA and gave her my telephone number. Hopefully she will call so we can enter the child in school at least until they leave.

Staff log/October 24.

This evening I received a call from a Mrs. VA about enrolling her daughter at school. (Another spin-off). I had given up on this call (a month had elapsed) so it was a very pleasant surprise.

Staff log/October 27.

I picked up Linda at home about 10:30 and we then stopped for Mrs. VA at her job. She had permission to leave for one hour (without pay). Due to lack of proper papers and vaccination records, permission had to be obtained from the Pasadena Board of Education. This involved countless questions and endless paper work.

It was imperative that Linda be enrolled in a school that had an ESL program (English as a Second Language) since not only did she not speak English, but she had never attended school either here or in Mexico. This request caused more trial and tribulation along with more inevitable paper work. We finally accomplished the task, although it did take three hours! I was very apologetic to Mrs. VA and worried about getting her back to her work. She was docked for half a day's pay.

Few people realize some of the difficulties encountered by Spanish-speaking people in matters that are mere routine to others. It would have been almost impossible for Mrs. VA to have enrolled Linda by herself! No transportation was available, the forms are in English, the secretaries speak no Spanish, and she had no prior knowledge of the ESL program. Help! We desperately need community aides.

Much of our work consisted in dropping in to say hello and translating a explaining a procedure, directing people to the proper resources, pro-

42 viding transportation, and generally being of aid in smoothing the rough road toward reaching out into the larger community. What is a minor problem for most can be a major problem without the proper facility, know-how, or resources.

The following excerpts are samples of the typical everyday encounters with the dual frustrations (and joys) of those needing help and those attempting to provide.

Staff log/January 9. Saturday Night.

Antonia called this evening regarding birth control pills. Mrs. Perez who works for Planned Parenthood at Well-Baby Clinic gave them out and explained the procedure, but it is easy to misunderstand. Antonia explained to me that she was to start the first pill five days after menstruation and the box was marked with numbers to check off each day. She became confused because this was the 9th and the box was marked 1 and should she wait until the first day of next month (in February)? It was now five days after her first day of menstruation. Along with a lot of things I know nothing about these pills, so I called Anne Smith who is in Planned Parenthood. She suggested I call the president of Planned Parenthood or Mrs. Perez. I tried three Perez's in Pasadena and the president of Planned Parenthood to no avail. Called Anne back and she suggested I ask Antonia the name of the pills and color of packet. Antonia spelled the letters in Spanish and described the aluminum foil packet. I called Anne who in turn called her druggist. She then called back and said the pills were to be taken at the same time every day for 22 days and the first pill was to be taken on the fifth day after menstruation began. So Antonia started her first pill that evening. I don't know!

Our project also offered some of the women the opportunity to obtain a library card and check books out for the first time. The La Pintoresca library has two fine community-minded librarians who worked with us all year. They recognized the community needs and did their utmost to help.

Staff log/November 25.

Mrs. I had not been to a library here, and if you're a "first timer" this is the way to go. Mrs. Keith and Miss DeLancey were really lovely. They made a special effort to show us the Spanish selection and children's section, spoke to the mothers about the library (informally), and made concessions in order to give our parents library cards. Mrs. I checked out four books. She seemed very pleased. I liked the look on her face.

Staff log/April 22.

Belia came to our story hour and did a good job in translating Miss DeLancey's story as she read. They seemed to work well together and kids (all 29) were so good. No listeners spilled their juice, and it was a lovely session.

The zoo trip was also a "first time" for some of the family day care mothers and their children, and it further developed a "family feeling" among the Spanish-speaking women. This feeling, so strong in the culture, was a lovely thing to see.

The Mothers' Club Co-op offered our families this same opportunity. Two Spanish-speaking children of family day care mothers were enrolled in the Co-op, giving the mothers the opportunity of going out into the community with all of their family.

The Children's School at Pacific Oaks College awards some annual scholarships but few Spanish-speaking people apply. Lack of transportation, language communication, and the natural reluctance to enter a strange community are cited as some of the reasons. This seemed a good time to reverse the order and have Pacific Oaks bring its school into the barrio. The day care project staff met with the Director of the Children's School and the parents' steering committee to initiate the idea and to ask for funds and a commitment of students and parents.

The Backyard Project was a natural way to include families who could not participate in the Family Day Care Project. Pacific Oaks College felt a need to involve itself in the outer community, and the barrio in which we worked was the natural place for the college and the community to meet and satisfy their own needs to the mutual benefit of both.

The beauty of a barrio school was that it was right there — in the barrio — and thus it would belong to the community. It would be within easy walking distance, enabling mothers to come with all of their children, and the atmosphere would be such that they would stay on and socialize with the other parents, exchanging needed information. The parents would be encouraged to learn about child development by observing or participating and would gain confidence in the idea of early childhood education. Separation and transition into school would be accomplished in a painless way, and pride in community accomplishment and a sense of belonging would be the natural end.

The school became a reality and continued meeting throughout the year, two mornings a week. Culture and friendship were such that all concerned were enriched. When the school was forced to give up its location in April of this year because of zoning difficulties, no one was willing to let the school die. The solution was to continue functioning as a trip taking, learning-on-wheels school. Transportation was provided by the Pacific Oaks parents, and everyone enjoyed this final aspect of the school.

One of the goals achieved was an easy transition into a new setting and an ease in parent separation for the children. This was borne out by the attendance of eight barrio children from the Backyard School at a local elementary preschool summer program. Only one child screamed her dissatisfaction that first day and no one was seen (or heard) clinging hysterically to a mother.

Miniscule as it was, Pacific Oaks saw its involvement in this community as a valuable, enriching experience for those who wished to take the time to partake of it. The work in the barrio served to reinforce what we all know but conveniently tend to forget — that not only money but live, caring bodies must be committed.

It's The Parent Who Suffers Most

Hannah Kapit

To believe that a child can grow "unscarred," any child, but even more so a child who has lived through a family break, denies reality. Any tension or fight between parents, any tremor in the family, will have an effect on a child. Ideally a child should have a mother and father to feel protected and safe. He should have a mother and father to identify with the parent of the same sex and to solve his loving and competitive feelings with both, so that later he can fulfill his role in life and in his own chosen family. But there are no ideal situations. Maybe that is good, because this enables the child to bear frustrations, work out solutions, find ways of dealing with different situations, and be ready for a very much less than perfect world.

The child's needs and desires to have mother and father together in a reliable and peaceful union are threatened by discord between the most important people in his life. In a fight between parents the child feels forced to take sides, and loyalties are put in question. Loving one parent may have to mean renunciation of the other. Conflict for the child has to ensue. Also, fighting will be interpreted by the child not only as a danger signal (parents will hurt each other and the child), but also as a threat — one parent or the other, or both, may leave in anger. The child feels helpless and in fear for his life: "Who will take care of me? I am little. I need them. I am in danger." Those are the natural fears of a child observing parents in battle.

If those fears are realized, if one parent really leaves — by death or divorce — the questions, doubts, and anxieties of the child are intensified. His thoughts may run something like this: "Why did he leave? Does he still love me? Or did he leave because he doesn't love me, because I was bad? I was angry at him yesterday and wanted to hit him . . . He knew, was angry and had to punish me. How can he love me when I want to hit him, when I am so bad? . . . Of course he doesn't want to stay with me when I am so bad. I should not be angry; he was right to leave; it is my fault; I am the one who is bad . . . And if he deserted me because I am bad, maybe my mother will desert me also. . . . I was angry at her, too. She should have helped me keep him . . . she shouldn't have let him leave . . . She disappointed me and probably she doesn't love me either. O.K., let them leave, let all of them leave; I hate them all." Aware of those angry and disappointed thoughts he feels guilty, more angry, and more hurt. Not all reactions run exactly like the above, but ALL children react to the exit of a parent with unhappiness, anger, guilt, and doubts about themselves as lovable, worthwhile human beings.

Since death is unavoidable and divorce often better than remaining in an unhappy and tense relationship, consequences are unavoidable. The child's sense of having been deserted, hurt, and angered should be understood by the parent and not denied. The love that the parent expresses by understanding and accepting the child's emotions will make the child feel less bad, and

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will allow him a better chance to come to terms with his feelings and conflicts. After an initial but temporary period of intense pain, excitement, and oversensitivity — which will leave tender scars — the child will learn to live with one parent. Through acceptance and love the child can be helped with the separation, not “unscarred” but with a minimum of damage. He can then regain his equilibrium and proceed with the maturation process.

All children, those who live in complete families as well as those who have lost a parent, have to experience anxieties and conflicts and will have scars. All children have to be helped to tolerate anxieties and frustrations and to handle problems. A tendency to health and growth exists, and most children can be guided by their parents, single or double, to emotional maturity. It may be helpful to think of the investigation by Dr. J. Louis Despert,¹ author of *Children of Divorce*, who describes the following: Children who have lived in what may be called “emotional divorce,” in a marriage that was characterized by conflict and tension, were harmed more and were more disturbed than children whose parents took the consequences of an unhealthy marriage, gained a divorce, and ended an unhappy situation.

The honesty to admit a mistake, the courage to try changing what needs changing, and the strength to work toward a more dignified and loving relationship will give your child strength and courage and a belief in love and dignity. He will not have to live by resignation, but will be able to strive for a realistic fulfillment of his own needs for love, closeness, and intimacy.

Not to face the fact that some children, on the other hand, may have suffered too much and too long and may have a weaker constitution and therefore more serious scars, would again deny reality. Those who might have been originally weaker and whose early experiences were intensely traumatic will find it more difficult to adjust to a new life situation. It is fortunate for them and their parents that answers exist that may be provided particularly by professional helpers.

For the child the time after a divorce brings excitement, disappointment, and worry. But it is also a period in his life when he is still flexible and self-concerned, and does not carry the burden of having to take care of other important matters which his single parent has to consider (finances, living arrangements, etc.). For the child, though fearful, has one parent left to rely and depend on. Somewhere he knows that he will be taken care of and that all necessities will be arranged for him. Worried, he will be able to see his parent's responsible actions and will be able to calm his fears with the knowledge that he is still loved, by one parent at least, and that the future is relatively secure. He will then be able to direct his energies again to the relevancies of his age level; to his friends, school, play activities, etc. With the help of the natural healing process of the flexible child — the twig can still be bent — he will return to the natural, normal life which will smooth his scars. On the other hand, for the man or woman who has been deserted by his or her mate, many and more difficult problems have to be faced, realistic as well as internal emotional problems.

Very real worries face a newly divorced or widowed person. Such questions as finances, living quarters, in-laws, arrangements for a return to work,

¹ Despert, J. Louis. *Children of Divorce*. New York: Doubleday (\$1.95, paperback).

46 and baby-sitting problems may all have to be faced simultaneously. This is aggravated by the fact that these uncertainties come at a time when pain is severe and one's feelings are governed by a desire to be comforted and helped. Also, while important decisions had been shared up to this point, they weigh much more heavily when made alone.

A good parent will want to help this child deal with the loss. But again this is a period where he *himself* is depressed, worried, and anxious, when he wants to be left to his suffering, and certainly not have to be concerned with someone else, even though this be his own child. It may be constructive for the father or mother to be forced into distraction from his own suffering. However, the healing process may then have to progress with difficulty and at the expense of temporarily containing his or her own suffering. Concern for the child may mean a lesser concern for the self and therefore, most likely, a postponement of the resolution on behalf of the self.

Take an example of a widow with a young child, mourning for her husband. Grief is a deep emotion with many facets. The first step toward solution is to admit its presence, to accept it as a reality, and to look at the accompanying emotional responses, fears, worries, and resentments. As those feelings are worked out, as the woman gets perspective to take what was good in the past and to carry it into the future, she will extricate herself and begin to handle the reality of the present. Her feelings about herself in relation to this situation will affect all other changes in her life — economic, social, her attitude to her child and particularly to the other sex. Her concern for the young child, her knowledge that to show her child the grief, worry, and anxiety may burden and harm the child excessively, may lead her to suppress and hide her natural reactions. To help the child, this mother may act too maturely, control her emotions, pass over the natural mourning process and never accept, therefore never resolve, her own grief — and thus be plagued by their after-effect.

Everyone hopes at the beginning of a marriage that happiness, security, permanence, and peace will be the atmosphere of the union. With divorce, the pain of disappointment and separation, a sense of rejection, resentment, and guilt throw one into excitement and turmoil. An unavoidable perception of failure is accompanied by insecurity and doubts as to whether one is lovable and worthwhile. Even one's identity as a man or woman may be questioned. Having one's marriage fail may lead to the question, "Why have I failed? What is wrong with me? What is wrong with me as a woman?" or "In what way was I not the man I wanted and should have been?" or "Can I love and be loved? . . . Will I ever find love and security again? . . . What will the future bring?" Confronted by a bombardment of such questioning thought, at this time, gives rise to a sense of hopelessness.

In addition, a serious blow to the feelings of security, the loss of love, will conjure up old childhood disappointments and anxieties, consciously or unconsciously. Old anxieties and pains may be added to new ones and make the present loss seem a two-fold or many-fold tragedy. Old forgotten memories will return to plague and intensify current reactions. The pain of renouncing earlier love objects will be re-experienced and will emphasize the present loss. Under the best circumstances divorce and death in a family are ex-

tremely painful experiences; under the worst they may be felt as unbearable and hopeless.

The degree of pain as well as the length of suffering will be determined not only by the present condition but also by the earlier experiences of the individual, lasting weeks, months, years or sometimes forever. If these reactions last unreasonably long, we wonder what unresolved problems are relived or what old wounds have been reopened. These may then not allow the sufferer to regain his equilibrium and return to an interest in life, and may well affect his relationships.

Pain, disappointment, and frustration often lead to resentment. We accept that hostility is present in the case of divorce, as reason for or as consequence of divorce. It is more difficult to see, however, that resentment at being left and being hurt by death is also a quite natural reaction. Although not acceptable to many, bitterness or hostility as a concomitant of pain is according to nature. So is some guilt unavoidable. To have angry thoughts about the dead is particularly unacceptable in our society, but hostility in general is most often felt as "wrong" and "bad." Guilt is then experienced as a consequence of such unbidden feelings. Guilt may in addition arise as a sequel of resentful thoughts toward the child, again very understandable. A child, besides bringing joy and comfort, is also a burden for a single parent. The thought that life could be easier without a child occurs at some time or another. But you are supposed to love your child — always — and resentful thoughts or wishes make for guilt and anxiety. It is hard to accept the fact that angry thoughts (not deeds) are a natural part of being human and alive.

How difficult this period of life is for any single parent! This stage may well be the most unhappy in the life of a man or a woman, all of whose convictions and beliefs, and whose whole life may be questioned. Hopelessness and resignation often characterize this time, and suicidal ideas can occur. But fortunately one has an innate drive for life. With time, the pessimism will lighten, and a better, more hopeful future will be considered and searched for.

When the immediate reactions to the break of the family have been lived through and partly resolved, wishes and hopes for a new life emerge. Depending on age, among other factors, remarriage is hoped for and will frequently occur. Most single parents will remarry and will hope that the remarriage will be better and happier than the first. For some this will be the case, for others the second, third, or fourth marriage may be disasters like the first. Disturbing and destructive character traits may rear their ugly heads and may exclude the possibility of warm, loving relationships.

The fear of failure may linger on in many. But unless the past has been faced squarely, considered honestly, understood and resolved — so that it can be left behind — it will run like an undercurrent in any future involvement and interfere or make it altogether impossible. It takes courage to face facts and it takes courage to admit that one has contributed to the separation of a union that was supposed to be "loving and forever." It is much easier to believe it was the other's fault, that "he was the sinner and I was innocent." Such excuses are prevalent but rarely honest. It is the rare case that when two cannot get along one is all victim and the other all sinner, that one is

48 innocent and the other the culprit. Most who review the course of a broken marriage openly and objectively find two people having contributed to the lack of understanding and communication and the lack of willingness and ability to work out conflicts. But even if we should discover a guiltless partner in a terminated marriage, we would have to ask this innocent lamb what made him — or her — get into a situation so sinister and villainous?

Neurotic needs and unrealistic feelings from childhood may have intruded into the selection of a mate and into the course of the marriage. And further reactions belonging to the first marriage may contaminate later involvements. But change and improvement are possible. Not every divorced person is so neurotic that any future marriage will have to suffer from the same problems and end the same way. It is possible to make a mistake and to correct it. A mature, intelligent individual can learn from such mistakes, can face his shortcomings, and can apply such awareness to coming relationships. But all this again demands strength and honesty from the single parent.

The various ways in which earlier experiences may intrude on later ones vary also. Much has been said about the contribution of childhood on personality characteristics. But little or nothing has been written about the effects of a former marriage on a subsequent marriage. A widow — or widower — whose loyalties still belong to a first partner and who often over-idealizes this memory, may compare any possible future mate to the *image* of the past. Every possible present relationship is seen through a grey veil, fault is found, and nobody can measure up to the unrealistic ideal. Nobody can please this person; he or she is critical, unaccepting, and frequently insidiously hostile. With this subtle or not-so-subtle attitude, the widowed may drive away those who respond. If this attitude is expressed overtly, it is not likely that a relationship can last long and that anyone emotionally stable would consider anything but a passing involvement. If this individual should remarry, however, silent or open struggles would ensue and endanger the atmosphere and outcome of the union.

With the divorced, the battle is frequently more overt. Hostile or not before marriage, the very act of divorce elicits intense conflict, resentment, and hostility. This hostility, originally experienced against the partner, has a tendency to be generalized towards others and then to all of the opposite sex. Though a portion of this generalization is neurotic, there is an element of reality in it also. The world the "formerly marrieds" live in and have to deal with is difficult. In spite of the sophistication and overt acceptance of divorce in our culture, there is still subtle taboo and criticism. The divorced woman, the "gay divorcee" in the stereotype, is looked at with suspicion. But also the "merry widow" is sometimes seen as a sexually free object and may be envied and found fault with by other women. By men both may be pursued without sensitivity to or acceptance of their needs, and often used and abused. Men in their relationships may feel predatory or rejected, aggressive or taken advantage of. This emotional and sexual game leads to more hurt feelings, more resentment and blaming on both sides.

From beginning to end, the child's existence not only makes the situation more difficult because of the concern and frustration the parent has to bear (and we are not denying any of the pleasures that can be derived from the child), but a child may also add actively to the burden the parent has to carry.

The varied developmental problems of child rearing have to be solved and lived through alone. But particularly when the parent is ready and wishes to enter into new relationships, when his needs are to move out and experience the normal give and take, trial and error on a mature level of adult to adult, the child will likely start trouble. Although some children, older and more mature, will want their parents to live and love, most children find it hard to be altruistic and think of others rather than themselves. Those children especially after a period when they had the attention and love of one parent more or less for themselves, when they had "owned the parent" without having to share with the second parent, will not willingly give up this gratifying attention and sense of exclusiveness. The parent's interest in someone else, the time and love given to an "outsider," will be seen as a deprivation and intrusion on the child's needs and rights. Children who did not have to share will resent having to give up even part of what they feel to be theirs. They will become cranky, nasty, and divisive. In their attempt to retain the parent's exclusive love they may do their utmost to separate the adults whose love threatens their security and find ingenious ways of hampering their parent's happiness.

Although these maneuvers are normal and expected ways for a child, there is no doubt that they give trouble to parents, that they may stimulate guilt feelings that are hard to handle. Again and again parents in this bind have been known to lose their determination, and to give up their own fulfillment for that of the child. This act may be dictated by the parent's neurotic needs, but it may also be the outcome of an honest wish to do the best for daughter or son. It is sad that such an act of renunciation does harm to the parent as well as to the child. Parents often do not realize that it is their right, and essential for them, to find new satisfying involvements, but that also for the child such a course of action is eventually much healthier. It is better for the child to give up his exclusive wish for the parent in favor of a normal family life where mother and "father" find fulfillment in love for each other.

Every child has to learn and accept that his mother and father have rights, that though his own possessive wishes are understandable, they have to be renounced in the hope of later fulfillment of his own love needs. No child should remain tied to a parent. If parents are not able to teach and guide a child to this awareness, they do their child harm and deprive themselves of life satisfaction. Satisfaction for the parent is an important ingredient for a child's growth. To know a parent fulfilled will give the child the right to search for his own satisfaction. Not to know a parent satisfied will leave some residue of guilt and anxiety in every child.

Life for the single parent is difficult; it is accompanied by many pitfalls, but it can and should bring future joys. This has to be accomplished with the understanding of its complexities and the acceptance of the fact that *single parents* most often bear a harder lot than their children.

A difficult world, where conflicts exist in many areas and where the battle of the sexes is the order of the day, may well confirm doubts and fears that the break of a marriage is difficult to heal. But although we say that it is difficult, we also emphasize that it is not impossible. It can be done. It is a challenge to be faced by the single parent, hopefully and with resolution.

Mr. Rogers and Parenting

Margaret B. McFarland

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An Introduction by Fred M. Rogers

When I was studying at Pittsburgh Seminary, one of my assignments was to be a counselor to someone for three months. I asked my professor if I might work with a young child.

"So long as you can have your supervision with Dr. Margaret McFarland" who is the director of the University's Family and Children Center," was my professor's response.

That assignment grew into a friendship and consulting relationship with Margaret McFarland which has grown over ten years.

All of *Mister Rogers' Neighborhood* script writers consult with Dr. McFarland. I meet with her two hours each week to discuss children and how we can best communicate helpful, healthy things to them and their families.

I am personally delighted that Dr. McFarland has accepted ACEI's invitation to contribute to the *Parenting* publication.

Dr. McFarland, we at the ACEI feel that television should be included in this publication Parenting because that electronic invention has become — for very many children in the world — a kind of surrogate parent. How do you think Fred Rogers feels about the parenting role that your industry — and more specifically Mr. Rogers' program — has on children's lives?

If, as you suggest, television is a surrogate parent for many children, then TV is involved in a relationship that is mutually determined by adult and child. The child cannot interact with the televised person as completely as he interacts with his parents. Children receive the thoughts and feelings expressed to them by the television persons, but they cannot respond directly. So their responses are moved over to the real people around them.

We would like to think that most children have their parents available when they are watching television. But we know that many children watch in solitude or in the company of other children. This means that optimally TV itself would provide a responsible adult to assume the parent-surrogate role: an adult who understands himself or herself as a communicator with children and who is knowledgeable in the ways children feel. Although adults on television cannot see the reactions of the viewing child, they can create their presentations in accord with their understanding of what it will mean to children. This is the axis for the development of *Mister Rogers' Neighborhood*. This is why each program begins and closes with a direct communication of Mr. Rogers to the watching and listening child. His concern for a child is expressed in songs, facial expressions, and body movements as well as in the things he says. The implication for the child is that what he sees and hears will be in accord with his needs and his current capacities for understanding

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and coping with stress. Mr. Rogers never participates in the fantasy sections of his presentations (except of course through the voices of the puppets) so that the child is able to maintain an image of the real person uncontaminated by the disguises of fantasy.

An important aspect of Mr. Rogers' communications with children is that they are in no way dramatizations of a character but rather expressions of Mr. Rogers as he really is in relationship with children. The sincerity of this self-expression is an essential component of being an available parental-figure on television. Children respond to the real characteristics of parents even if parents try to conceal them from their children. If Mr. Rogers should try to dramatize a type of father-figure inconsistent with his real personality, the children would not be able to turn to him as a televised available parental-figure. Parents have inquired about aspects of adult personality that characterize themselves but which do not have strong expression in Mr. Rogers' behavior as though they wished Mr. Rogers would reflect their personalities to their children. But like real parents Mr. Rogers is convincing to children when he is sincerely expressive of the person he is.

To face squarely the responsibilities of the surrogate parent through television the TV person must be experienced in adult-child relationships. Without such experience the TV person has only the outcome of his own childhood to supplant his images of the reactions of children to what he presents. Mr. Rogers is not only the father of two sons, but he has combined theoretical studies of child development with intensive experience in work with groups of children and with individuals. Mr. Rogers continues to give time to meeting and interacting with his television children through scheduled visits to TV stations, schools, and the communities where children live. He recently visited with American Indian children in South Dakota.

Parenting styles have changed, but we at ACEI feel that to "parent" still involves giving a child a sense of identity, a sense of direction in what he wants to do with his life, and a sense of meaning and purpose in life. Can you comment how television, in its parenting role, can help in these three ways?

First, about identity. Perhaps the most important contribution Mr. Rogers offers children in the development of identity is the clear expression of his sense of worth of the child for whom the program is created, because children are important persons to him. His talking to them through the television implies his respect for them, his concern with what they think and feel, his awareness that each is unique.

A child's sense of direction in what he wants to make of his life is rooted in his being loved and his loving. There must be people whom he wishes to please and who have enough worth for him so that he takes into himself their qualities as they care for him and provide education for him. As a child grows, his identifications with his primary parents and the succession of other adults who participate in his rearing (teachers, grandparents, neighbors, doctors, nurses, policemen and women, etc.) contribute to his sense of direction and purpose.

It is disturbing to realize that a child identifies with those who threaten him or act in ways that express his negative feeling as well as with persons whom he loves and admires. A child watching a television drama of violence may identify with the "good guy" and develop an image of violence justifiable to

the "good guy" but he may also identify with the villain, venting his own aggressive energies in fantasied behavior like that of the villain. But he may also identify with the victim and give up the struggle to confront the aggression in others or in himself because it seems too dangerous. Refuge in passivity may seem to be expedient.

Women may be cast in such secondary roles on television that girls resort to identifying with male figures in order to find a sense of worth. Very few television programs reflect the self-realization that women may obtain in wifehood and motherhood. Instead, women are shown gaining significance through careers in the dramatic arts or in romantic conflict-ridden relationships with men. A man's capacity for tender, strong, just fatherliness is rarely represented on TV.

Therefore all representation of human life puts heavy responsibilities on those who develop programs. It is important to mention specifically the vulnerability of boys and girls whose home situations do not provide a strong positive counter-influence to television representations of human life. A child growing up exposed to chaotic circumstances may find in television a confirmation of the worthlessness of individual life that he or she has come to perceive in early years. But our experience supports the point of view that for such a child constructive TV watching can be a helpful influence. Day care children who seem unable to play gradually increased their investment in play after being given a sustained opportunity to view *Mr. Rogers' Neighborhood* on TV each day. Little four-year-old girls began to play "house" in the dolls' corner, to experiment in dressing in grown-up garments, and to arrange their appearance each day before sitting down to watch the program — in other words to find pleasure in experimenting with what they could be. Blocks that had been used predominantly as weapons with which to threaten one another became the raw materials of constructions that were carefully preserved as symbols of what the children had accomplished.

One day care center told the mothers of the children about *Mr. Rogers' Neighborhood* and encouraged them to turn it on each day so that they could watch with their children. In this center children began to sing such songs from the program as "You are Special," and "You've Got to Do It," and to refer to things they had heard on the program. They began to inquire about such things as Mr. Rogers' wife, although their fathers were not living with them and their mothers. These are simple evidences that the children were developing new interests and beginning to see new possibilities for themselves.

We know Mr. Rogers has long expressed a concern with the need for TV to make more direct approach to parent education. Could you share some of the specific activities, plans and prospects of Family Communications, Inc. toward that good end?

Family Communications is now producing a publication for parents and children called "Around the Neighborhood." Besides a newspaper and a poster or record, in each issue there's a letter written especially for the parents by Mr. Rogers himself. This letter interprets some aspects of the program and also expresses some of the adult attitudes that characterize the show.

There is a need for a TV series to emphasize the creative potential of parents themselves in responding to the developmental needs of their children. To develop a communication with parents that would facilitate their

empathy for their children at differing stages is a large order. We have talked of how we might express the mutual joys of parent-child relationships while still dealing with the normal tensions and problems that arise between parents and children as they live together. The child-rearing years cover a long period of life. Would one television program be suitable for this whole span of years? Socioeconomic differences in potential TV viewers present other problems, but a parents' television program is something that we are working toward.

What ideas do you have for parents about children and the fantasy world of television? How can a young child, for example, separate the fantasy family life he sees on television from his real life?

Mister Rogers' Neighborhood is created in such a way as to help children differentiate between fantasy and reality. Mr. Rogers often introduces the fantasy segments of the program by saying "Let's pretend." Just as the honest open expression of parents helps the child recognize them as different from the all good or all powerful people of their fantasies and as different from the witches or ogres of their dreams and imaginings, so it is intended that Mister Rogers' presentation of his real personality with many facets will help children distinguish between the puppets and dramatic characters of make-believe and real persons. Yet through his relationships with the children, Mister Rogers expresses his understanding of the worth of fantasy in a child's development and in all creative thinking.

Children find comfort in their parents' capacity to distinguish between reality and fantasy. Children enjoy having an adult nearby to appreciate and sometimes to facilitate their imaginative play. Some like to tell adults about their fantasies. But if adults seem caught up in the child's fantasy in such a way as to imply that they are no longer available as an anchor to reality, the child may become anxious.

There has been much discussion of the violence on television. Do you have ideas as to how we as parents and educators can develop a calming force against the stimuli of TV?

There are many decisions children cannot make without the support and assistance of their parents or other responsible adults. Some TV programs put too heavy a burden on children's capacities to cope with the feelings they arouse. These shows are unsuited to children's watching. But children may not be able to decide which programs are unsuited to them and therefore need their parents' decision. Despite resistance expressed when parents exclude certain programs from the children's alternatives, in the end the strength of the parents' discretion is comforting to the children. Just as toddlers play more constructively when they have a safe prescribed place for their activities, children are able to enjoy TV most when the range of what they see and hear is limited to those experiences within their current capacities to cope with their own aroused feelings.

But children cannot be entirely protected against themes of violence on TV even though their parents very thoughtfully limit the programs they watch. Violence is a part of human life. The most disturbing thing for children in watching televised violence is that it stirs up their inner capacities for violent impulses so that they feel that they themselves might get out of bounds. One

of the normal tasks of growing up is to develop mastery over one's capacity for violence so that a child progresses from the uncoordinated violence of temper tantrums toward increasing capacity to direct his or her rages into play and verbal protest and then to work activities that have constructive significance. This progression is fostered by relationships with adults who are ready to limit primitive violence and help redirect expression in positive ways.

News programs expose children to a great deal of violence. But if children watch such programs in the company of their parents, they have available the understanding of adults and adult ways of reacting to support their coping with what they see and hear. Adults and children can discuss what they have seen on TV. Whether on a newscast or a dramatic presentation, destruction of human life may give the child an impression that the individual has no great value.

Even on programs designed for children, violence does not have to be entirely excluded. Aggression can be introduced in a way suited to the age level of the intended child audience, and then the resolution can be presented to the children in a step-by-step sequence. Such presentations of violence are useful to children in their striving toward mastery of their rage.

Mister Rogers is a man in whom violence is modulated. Therefore, in his presentations to the children, rage is expressed in a modulated way; but he makes clear to the children what some of his childhood redirections were and also what the adult outcome of those ways are. As early as the age of five Mister Rogers had begun to turn his anger to the piano. Repeatedly he has shown the children how for an adult like himself the piano can still be used to express anger (or joy or sadness, etc.). The significance of music but also of verbal expression in handling one's violent feelings is communicated to the children in song. Mister Rogers' presentation of violence is in accord with the sincerity that pervades his contacts with children.



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High School Programs for Future Parents

Priscilla A. Jones

are somewhat frightened by the prospect at the next. And both groups are beset by rather strong emotions.

Preschool children and adolescents share quite a lot in common. Both age groups are struggling with their identity and are testing their ability to master new situations. Both are convinced one moment that they can conquer the world and

Thousands of these youngsters — teenagers and three- and four-year-olds — are now meeting each other in a new federal program called Education for Parenthood. If the program accomplishes its goal, teenagers and young children will be learning from each other in work/study child development projects established by high schools and voluntary organizations across the country.

The Education for Parenthood program was launched in 1972 as a joint venture of HEW's Office of Child Development (OCD) and Office of Education (OE). The purpose of the program is to prepare teenagers for parenthood by giving them an opportunity to learn about child development in class and to work with young children in preschools, day care centers, kindergartens, and the primary grades. Another aim of the program is to encourage students to consider careers working with children. It is also hoped that by learning about the development of children teenagers will learn more about themselves.

Judging by the work/study child development course now offered at Walt Whitman High School in Bethesda, Maryland, Education for Parenthood programs will be rewarding and creative experiences for most teenagers. In between whirling a merry-go-round full of children, Walt Whitman student Bob Najar talked about how the course has changed his way of thinking. "When you learn how to understand children, it changes your attitude. If you yell at a child, you know that he's just going to be confused."

In Bob's opinion, learning to communicate with children was one of the most important aspects of the course. He recounted a conversation that he had had a few minutes before with a four-year-old that had ended with the little boy announcing, "We're friends now, aren't we?"

"That mattered to him! We established something," Bob said, before returning to the merry-go-round where the children were chanting, "We want Bob! We want Bob!"

Bob ran to speed up the merry-go-round and then jumped on with the children. Later he commented on the difference in the way the teenage boys and girls in his class reacted to the children. "You notice the girls sit and watch or talk to the kids. With the boys, there's actual physical contact, and kids need that."

Although Bob is one of eight children, he feels that the course has taught him some things that he couldn't learn at home. "Maybe just understanding the position of a parent is important."

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At Walt Whitman, students enrolled in the child development course do detailed observations of children in the school's child development laboratory, study all phases of child development, plan the use of materials in class, teach, and do case studies of individual children. Bob Najar believes that "Most people don't give a second thought to becoming a parent. But a course like this," he adds, "makes a person think about parenthood."

Second and third thoughts about parenthood preparation were what led the Office of Child Development and the Office of Education to begin planning the Education for Parenthood project in 1971. The program will reach teenagers through two avenues — work/study child development courses offered in secondary schools and out-of-school projects conducted by national voluntary youth-serving organizations, such as the Girl Scouts and 4-H groups.

More than 350,000 secondary school students are already benefiting from child development and family life courses offered by home economics and vocational education departments. The purpose of the federal program is not to duplicate these courses, but to encourage the introduction of similar courses in more public schools. The Education for Parenthood project will serve as a clearinghouse for information about courses and materials already in use in high schools and will distribute a bibliography of current parenthood education materials.

The Education for Parenthood program is also breaking new ground by developing a curriculum that is designed for boys as well as girls and combines classroom instruction in child development with actual work with young children. Many present high school courses lack a field site where students can observe and work with children, and few programs enroll a significant number of boys. Called "Exploring Childhood," the curriculum is being developed under an OCD grant by Education Development Center of Cambridge, Massachusetts.

The new one-year course will be offered as only one of many possible approaches to parenthood education. The curriculum was tried in seven locations during the 1972-73 school year and is being tested in 226 junior and senior high schools across the country during the 1973-74 school year. Later, "Exploring Childhood" will be available for nationwide distribution to interested schools and organizations.

The out-of-school parenthood education projects will be conducted by seven national voluntary youth-serving organizations that have received \$612,000 in OCD grants. The seven organizations are: Boys' Clubs of America, Boy Scouts of America, National 4-H Club Foundation of America, Girl Scouts of the U.S.A., National Federation of Settlements and Neighborhood Centers, The Salvation Army, and Save the Children Federation (Appalachian Program).

"Exploring Childhood"

The 226 schools that will test "Exploring Childhood" during 1973-74 are located in urban, suburban, and rural areas throughout the country and enroll students from different social, economic, racial, and ethnic groups. The course, intended for students in grades 7-12, is being offered under several

disciplines, including home economics, family living, and social science. Some high schools are setting up child development laboratories within the school. Others are sending students out into the community to work in preschools, day care centers, family day care homes, and kindergartens.

Teacher education is an important part of the field testing. In addition to receiving teacher guides for each unit of the curriculum, teachers from clusters of five to eight schools are participating as a group in monthly teacher seminars. The seminars bring together high school and field site teachers to discuss teaching techniques and share their experiences in the program. Seminar topics include adolescent development, viewpoints on learning and child development, and ways to involve parents and the community in the program. The seminars will not only give teachers a thorough knowledge of the curriculum but will challenge them to grow along with their students.

"Exploring Childhood" is a curriculum that builds on a student's own observations, experience, and knowledge to increase his understanding of children. In one unit, students experiment by drawing with an eye dropper on a blotter to gain a better understanding of what it is like for a young child to master a new skill. In another, they set up a play store and ask children of different ages to select birthday gifts for their parents. This exercise gives students insight into a child's ability at different ages to understand another person's point of view, to know what he might like or want. Through similar activities and through readings, films, and audio-cassettes, students gradually build an understanding of how a child views the world.

During the first month of the curriculum, students learn about preschools, about common situations that arise in working with children, and about activities they can share with the children at the field site. One film, called a "Horrible Day," shows what happens when teachers and children are at their worst.

After the field work begins, the teenagers learn about the development of a child's body and mind, the capabilities of children at different ages, and the ways in which a child is different from an older person. In this unit, students are introduced to the theories of a variety of child development scholars. The diversity in the theories presented is intended to illustrate that experts as well as parents and students differ in their ideas about human development. Students also practice observing children and learn to discriminate among facts, judgments, and opinions.

The focus in the second half of the year moves to an examination of a child's daily social interactions. Documentary films showing children in day-to-day situations with their families introduce students to the child-rearing practices of different racial and ethnic groups and raise questions about the influence of family and culture on development.

"Exploring Childhood" does not teach set rules for working with children. According to the curriculum designers, learning to understand a child, rather than learning specific techniques, is more likely to foster flexibility in response to children — a response that will make sense to a particular child in a particular situation.

60 Out-of-School Programs

Parenthood education will reach teenagers in rural Appalachian areas, inner-city neighborhoods, and suburban towns through imaginative after-school projects conducted by the seven national youth-serving voluntary organizations.

Materials and ideas developed in 29 pilot projects will be disseminated by the organizations to their national membership and to other voluntary groups interested in parenthood education. OCD plans to organize workshops to insure that the results of the demonstration projects will be shared with as many youth-serving groups as possible.

The voluntary organization projects constitute the second major phase of the Education for Parenthood program and are expected to reach more than six million young people over a three-year period.

Some 5,500 black and Chicano inner-city teenagers will learn about family planning, pregnancy, parenthood, and the needs of children in projects conducted by the National Federation of Settlements and Neighborhood Centers. Teenagers will receive three hours of weekly instruction for three months in these subjects and will also work with children in day camps and day care facilities.

In Bergen County, New Jersey, 2,700 Explorer Scouts will participate in a family life education program that will involve teenage boys and girls in running a summer day camp for 250 children and in working with preschoolers in child care programs. One outcome of the project will be the development of a Skill Award in Family Living and two new merit badges in Family Care and American Culture for Scouts in the 50 states.

Teenagers from depressed areas of Appalachia will learn about child care and parenthood through Save the Children Federation projects. In one project, after eight weeks of training in OCD Head Start and Parent and Child Center programs, teenagers will go into hill and mountain homes to demonstrate the use of creative toys to preschool children and their parents.

Teenagers in 4-H child study groups will work in family day care homes in which the supervising mothers will also be participating in 4-H child care training centered around a local TV series.

The Girl Scouts of the U.S.A., The Salvation Army, and the Boys Club of America will conduct projects that will include "rap" sessions on marriage and family life, videotaping of interactions between children and teenagers, and other new approaches to parenthood education that can be used by voluntary groups across the country.

Recent Study Highlights Need

In a recent Pennsylvania study of 96 school-age parents, the majority of parents interviewed thought that their babies should sit alone at the age of three months, stand by six months, and say their first word at eight months. According to most experts, the ages at which these events normally occur are, respectively, seven months, ten months, and about thirteen months. The

adolescent parents also thought that spanking was a good way to stop a baby's crying.

Most parents would not recommend spanking as a means of controlling an infant's crying. But how many parents could give the approximate age when children sit up, stand, talk, or master such other skills as tying shoes, cutting with a knife, and bathing without help? The teenage parents' unrealistic expectations of their children was a factor contributing to their generally poor child-rearing practices. This same lack of knowledge may contribute to inadequate parenting skills demonstrated by other young parents.

Many of the school-age parents participating in the study said that their own parents answered their questions about their children by telling them, "Don't worry, raising children is just doing what comes naturally." The frustrations encountered by the school-age parents in adjusting to parenthood and similar difficulties experienced by other young parents indicate that being a good parent involves more than "doing what comes naturally." One educator commented recently: "We insist plumbers have four to five years of training before they put a wrench to a pipe; yet we have no system at all for the single most important role of parenthood."

Changes in family life, including the disappearance of the extended family, an increase in the number of working mothers, and a higher divorce rate are making it more difficult for parents to provide their children with sufficient parenthood preparation at home. Children are receiving more of their personal and social education outside of the home, and parents are looking to schools and community organizations to supplement the parenthood training that they give to their children.

Education for Parenthood is a program designed to help American teenagers in many ways. Young people will learn what to expect from children at different stages of their development. Working in child care centers, teenagers will have a chance to consider the skills and attitudes that help adults to establish good relationships with children. By noting progress in their own ability to guide children, young people will see that these skills and attitudes can be practiced and developed over a period of time. A realistic understanding of what it is like to care for children may also enable teenagers to make more informed choices about both marriage and parenthood.

The Education for Parenthood program is a significant step toward providing young people with better preparation for parenthood. As Saul R. Rosoff, Acting Director of the Office of Child Development, points out, "The long-range goal of the program is to strengthen the family unit as the most important influence in a child's life."

Future Homemakers Work With Children

Jeanine Bourgeois and Amy Case As a national youth organization the Future Homemakers of America's overall goal is "to help individuals improve personal, family, and community living." Being an integral part of the homemaking curriculum, FHA correlates classroom learning and practical experience. Many of our half million junior and senior high school members, both boys and girls, are deeply involved in projects relating in various ways to children. In some cases they develop their own projects, in others they assist with established programs such as day care centers, Head Start programs, and schools for the handicapped or mentally retarded.

Because of a shared interest in children and children's welfare, FHA now is a cooperative organization with the Association for Childhood Education International. Two FHAers attended the ACEI Study Conference last April in Wichita, Kansas. This type of representation is most helpful when it comes to planning programs and meetings. This year FHA has developed a new action program, stressing in-depth chapter action-projects, many involving children.

Chapter projects and activities are correlated with classroom studies on child growth and development. Learning, understanding, and growth experiences take place for all involved.

In a recent report to headquarters one of the authors stated, "Future Homemakers of America has taught me so much in relationship to lending assistance to someone less fortunate than I. Although I am only one person, I can, with a little effort, show my concern for others.

"Recently we began a project with the local parochial school which has proved to be profitable to everyone involved. The school is understaffed, and the Catholic sisters were needing help with some of their slower learners. Our FHA chapter decided we could help with a teacher's aid project. During our study hall periods, we have been going to the school and tutoring these slow learners. Each of our members has a child assigned as her responsibility. This makes for a closer relationship between the child and the tutor. Apprehensions that existed at the beginning have slowly disappeared. The "ripples" are widening, and the children are learning!"

Our national program of work in FHA is called "IMPACT," and each national officer and national committee member is responsible for an "in-depth" project that is incorporated into the national project. The goal of these in-depth projects is for effort that will have long-range or lasting benefits in the years to come. Because of the individual aspects of our tutoring project with the local Catholic school, I decided to use this project as my national in-depth project.

"After visiting with the sisters, I set up a schedule in which I would be working three days a week, Monday, Tuesday, and Wednesday from 2 P.M.

Jeanine Bourgeois of Redding, California is National Reporter of the Future Homemakers of America and Amy Case of Kingfisher, Oklahoma is FHA Vice President for Projects.

to 3 P.M. Phillipino Yarbrough, an eighth grade student, was assigned to me. Fino, as I call him, was the only black student in the school, and comes from a very poor family. He was capable of doing fourth grade work and was completely lost in his classroom.

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"When I first began working with Fino, he was very reluctant to learn or even attempt to learn. At times he seemed to make an effort to un-learn everything I tried to teach him. However, soon after he realized that I really



wanted to help and was concerned for him, he began to respond. Gradually he became more at ease with me, and this carried over to his regular teachers as well. We worked primarily with the things he was behind in, and gradually he began to improve in his work and his attitude toward school. He even began to enjoy his schooling. Of course, there is much more to be done before Fino is capable of handling advanced work, but at least now he is trying, and he has a feeling of accomplishment.

"These are the results of only one FHA member and one student. Each member in our chapter and in chapters throughout the nation could give you a story similar to mine. Often a gap exists between teachers and students in larger classrooms, and FHA members are helping to bridge that gap. In this way the two organizations, FHA and ACEI, are working together to promote desirable conditions and better opportunities for the child."

Here are just a few examples of FHAers in various parts of the United States showing their concern for children:

Quanah High School FHA Chapter, Quanah, Texas

Several members of the Quanah FHA Chapter helped tutor educationally deprived students in the first five grades who were in need of assistance with school work. Each member involved devoted her study period one day a week to this work. With the teachers' help they assisted with reading, mathematics, and writing instruction.

All of the FHA members enrolled in the summer homemaking class worked with the educationally deprived preschool-age children. Each worked for one week from 8:00 a.m. to noon daily giving assistance to the teachers and the school nurse. The day began with breakfast in the lunch room where good table manners were taught. The remainder of the morning the teenage FHAers helped with classroom, playground, and other duties assigned by the teacher in charge. The Quanah FHA Chapter not only learned from this experience, but also considered community improvement to be a result of their work with the children.

Greco Junior High School FHA Chapter, Tampa, Florida

Members of the Greco Junior High School FHA Chapter each donated one hour a week to serve as aides in a child day care center. They read and played with the children and assisted wherever needed. They also made toys to donate to the center and planned parties for holidays such as Christmas.

Huckabay High School FHA Chapter, Stephenville, Texas

The Huckabay FHA Chapter members planned a summer project to prepare preschool children for the routine of school and to give weary mothers a break. The student members of Future Homemakers of America also wanted to get a firsthand look at this age group, their behavior, and development. A five-week program was outlined and put into effect. Classes included such things as read-aloud sessions, arts and crafts, supervised games, and tours of school plants. Children who attended the final session received a graduation certificate and made gifts for their mothers. Special prizes were awarded at this session for those having perfect attendance during the five weeks.

We're grateful for the opportunities our participation in FHA has provided us to feel that we can do something *now* to put into practice our ideals.

Teaching Parents to Reach/Teach Others

Betty Weinberger,
Carolyn Haas, Elizabeth Heller,
and Ann Cole

min Bloom, Burton White, Earl Schaefer, Ira Gordon, and others point to the fact that it is the home, not the school, where the basis for academic achievement is laid.

Further support of this theory comes from the Office of Child Development whose guidelines for Head Start state that every program must have "effective, meaningful parent participation," and from Project Home Start, which places its prime emphasis on the importance of early parental involvement. According to Dr. Anne O'Keefe, Home Start director, "Interest in parent education is surging . . . Home Start acknowledges and builds on a significant strength and resource, the parent."

Developing Parent Tools

To develop practical and specific aids to parents in their role as their children's most important teacher, Parents as Resources or PAR, a team of three teachers and a social worker, started in the Chicago area in 1968 to devise concrete learning tools for parents. As a result of our research and experience with a wide range of Head Start, day care, and other preschool programs, as well as with our own thirteen children, we have developed a series of simple activity booklets and a participatory workshop format to give parents the tools and confidence needed to work with children in an educational way. The booklets, *Recipes for Fun*, *More Recipes for Fun*, and *Recipes for Holiday Fun*, containing learning games and crafts, have been designed to precede and complement a school curriculum. Subject areas include music and rhythm, exploring, creating, science, and party fun. Each activity is presented in a simple, recipe format and utilizes "saved" materials found in the home. Many are specifically geared toward reading and math readiness.

It is PAR's hope that through these easy, enjoyable activities a closer, more meaningful relationship will develop between parent and child; also, that the child will not only "learn through play," but will receive such "fringe benefits" as a positive self-image, independence, and creative thinking, all vital to future school achievement. Making puppets, puzzles, and applesauce may seem like inconsequential pastimes, but all have an important role to play in the business of learning and can help children become creative thinkers and doers. Parents need go no farther than kitchen, backyard, or corner grocery to discover ways to help children learn.

The PAR team has found the workshop format to be an ideal vehicle for presenting learning activities and furthering parent education, and since 1969

Betty Weinberger, Carolyn Haas, Elizabeth Heller, and Ann Cole are four Chicago-area mothers who together have created PAR — Parents As Resources — to encourage their children's first teachers.

has conducted more than seventy such workshops both in the Chicago area and nationwide. We have also written a pamphlet, *Workshop Procedures*, suggesting ways to plan and set up a workshop. Although the needs and background of the participants may vary, the basic ingredients of a workshop remain constant: a relaxed, informal atmosphere, a give-and-take between leaders and participants, and an open approach to learning. Tables are strewn with colorful supplies, such as crayons, crepe paper, scissors, and glue. Crafts are interspersed with games, rhythms, songs, and dramatic play. Dividends of such a program are an exchange of ideas and a chance to experience unfamiliar materials, learn new skills, and talk about common problems. Above all, according to Carol Heidemann, day care specialist with the Illinois Department of Children and Family Services, "the workshop increases the parent's confidence in his own ability to work with children in an educational way."

Leadership Training

After conducting forty or fifty of these participatory workshops, it became evident that the time and energies of the team could better be utilized by concentrating on *leadership training*. If others could be trained to conduct these workshops in their own communities, a far greater number of parents and children could be reached. A foundation grant made it possible to develop "grass-roots" leaders in several areas of Chicago. In addition, the PAR team has traveled to various parts of the country to conduct one- and two-day seminars in a variety of settings.

An Inside Look at a Training Series

In order to better visualize and understand the components which go into a Leadership Training Workshop, let us take you behind the scenes to a recent workshop series. The setting is a large, attractive Parents' Room in one of the Chicago Board of Education's new experimental Child-Parent Centers. The thirty participants, two parents from each of eleven of these centers, plus representatives from eight Head Start schools (all located in innercity neighborhoods) drift in, a few at a time, talking softly, excited, but a bit apprehensive too. They have been specifically selected for this series of four training workshops, having displayed leadership qualities; all have expressed an interest in returning to their own centers following the training to conduct one or more workshops. Each potential leader will be reimbursed for both the training sessions and the ensuing workshops. (Besides the thirty parent-leaders, one staff member from each of the participatory schools has also joined the group to assist and reinforce the trainees when needed.)

Everyone helps herself to coffee, thoughtfully provided by the host school. Then the mothers take their places at small work tables which are arranged in such a way that the optimum number of people can see the leaders' demonstration table. Clusters of supplies, including such basics as scissors, glue, crayons, crepe and construction paper, are on each table for the trainees to share. At each place is the bright orange workshop book, *Recipes for Fun*, as well as several information and evaluation sheets to be completed later.

Almost immediately the leader, one of the PAR team, engages everyone in the room in the rhythm game, "Everybody Do This Just Like Me." This serves as a warm-up, enabling all present to relax and participate in the

proceedings. Next, the leader pulls out a colorful bag of scrap materials, and as she holds up each "throw-away," she asks the group what use can be made of it — first, a paper towel tube and an old stocking, then an egg carton, scraps of cloth and paper, empty cans of various sizes, oatmeal and grits cartons, an empty margarine tub, spools, a bottle cap, a popsicle stick. Many of the mothers express amazement (and perhaps amusement) at this collection of "junk" and are to comment later on the evaluation sheet that utilizing these scraps was the most important new idea they learned that day!

Now the second leader takes over, explaining the first craft activity will be "Macaroni Jewelry." She holds up the necessary ingredients, including a piece of yarn or string (an old shoelace would do nicely, too) and large pieces of uncooked macaroni which have been brightly dyed. Soon everyone is busy stringing the macaroni beads, taking special care to tie on the first one so they won't all slip off at the end! Some begin alternating various shapes of colored construction paper with the beads. Others cut up leftover straws. Many combinations and variations emerge and soon the participants are wearing colorful necklaces, headbands or earrings. The leader explains that small children will string their beads in no special order, but as they become older they will tend to follow certain patterns and designs.

The question is asked as to the value of this kind of activity. Hands go up (slowly at first) with some answers. It teaches colors and shapes, helps small muscle and hand-eye coordination. It's fun for dress up, would make a nice gift or birthday party favor. Everyone admires each other's "creations," and all are smiling and pleased at the fun they have had doing this rather elementary craft. There is also a feeling of "success" on having completed a project. Building up small successes is an important aspect in developing a positive self-image and is, therefore, implicit in the PAR activities and workshops.

While the mothers are finishing their jewelry, the leader takes the opportunity to demonstrate and talk about several other items that can be made for toddlers: "Stack 'Em Ups" built from cans or milk cartons, and trains and pull-toys constructed from shoeboxes or oatmeal cartons. Next everyone tries her hand at making Fun Dough from flour, salt, and water. This activity is chosen because it is so simple to do, and yet it can provide many hours of constructive play for youngsters. As a finale, participants are shown how to put together small boats with jar lids, the fun dough, toothpicks, and construction paper.

At session two one week later, the leader begins the session with a review and discussion of the first workshop, placing particular emphasis on the selection of *appropriate activities*, both for the child himself and for a workshop setting. Everyone agrees that the age level, attention span, and abilities of the children who will be served must be taken into consideration, as well as the time and space limitations of the setting. Lists of appropriate and inappropriate activities are distributed and read, with trainees giving their interpretations. For example, rhythm games and making small boats are deemed suitable workshop activities, while "Broken-Glass Collage" and "Weaving a Rug" are quickly laughed off as definitely out-of-bounds.

A discussion follows of what makes an activity open-ended or creative. Five or six cards are handed out and read aloud by the parents. These contain ethical situations such as, "Today we are going to make pumpkins.

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Each of you is to cut out large orange circles. Now paste on two black triangles for the eyes, a red crescent for the mouth, and a green stem on top." All agree that this would not stimulate a child's imagination. A better way might read, "What reminds you of Halloween?" (Group responds, "witches, black cats," etc.) "You can use colored construction paper, paste, and scissors to create your own Halloween picture." This kind of role-playing is a far more useful device for getting across a point than a long explanation or lecture by the leader.

The main business of the afternoon is a second mini-workshop, beginning with a lively rhythm game, then some simple activities using "yesterday's newspapers," followed by puppet-making. Some of the parents select cardboard tubes as a basis for their puppets; others, old stockings stuffed with newspaper. A variety of odds and ends are added for the trim—yarn, cloth and paper scraps, egg carton cups, beans, etc. Everyone is told to use her own ingenuity and reminded that what is important is the *process*, not the product; the joy is in the *doing*. An array of imaginary and unique creations—from dolls to "hippies" to bunnies—results. A puppet show follows with the two leaders simply holding up an old blanket while four or five puppeteers perform behind it. Afterwards, the discussion focuses on puppetry as an excellent vehicle, not only for the shy child, but for getting children's problems "out into the open."

The last activity of the workshop is a rousing game, "Cats and Dogs." For this, the group is divided into two teams that hunt all around the room for wrapped pieces of candy. The trick is that no one may pick up her candy, but must instead, "bark like a dog" or "meow like a cat" until her team captain comes and retrieves the treasure. The ensuing noise and hilarity usually bring people from other parts of the building wondering what these silly grownups are doing, but the game is a good device for offering a "seventh inning stretch," as well as for teaching the valuable lessons of patience, sharing, and giving everyone an equal chance. "Cats and Dogs" can be easily adapted to fit the season or occasion by simply changing the teams to Santas or bells, witches or black cats, or Pilgrims and Indians, with appropriate sounds!

Before the third session a buzz of expectancy arises as the trainees take their places at the tables, bare of materials this time, except for paper, pencil and the PAR books. This is to be two hours devoted exclusively to learning the various workshop mechanics and then actually presenting a "live workshop." Again they initially talk about what they have been doing during the previous week.

"The kids loved sailing the boats, and they didn't sink!"

"My kids made a puppet show out of a box and enjoyed making the puppets from toilet tissue tubes."

"I made a mistake," laments one mother. "When they saw my puppet, they wanted to make one exactly like mine." This triggers the discussion of the previous week regarding the necessity of keeping an activity "open-ended," and never showing a finished example.

After a short review of the last workshop, the group focuses its attention on setting up a successful workshop agenda. They reflect on the ingredients which they feel are most important and together list the following: getting involved right away, alternating crafts, games and demonstrations,

providing time for a "break," encouraging an exchange of ideas, etc. They discuss how to present an individual activity, listing six easy, but necessary steps:

1. Speak slowly and clearly.
2. Tell the name of your activity.
3. Give the step-by-step directions in the proper sequence.
4. Show the materials (not the finished product!).
5. Involve participants by asking for variations and educational value of the activity.
6. Wrap-Up: Review and ask for questions.

Next each table of seven or eight mothers adjourns for twenty minutes to plan a typical workshop agenda. They are free to choose any activities they wish, but are encouraged to keep in mind appropriateness and variety. All are spellbound while each group presents its workshop. Applause is genuine and nervousness the order of the day. Several women finish their presentations with audible sighs, since for many of them this is the first time they have ever faced such a large group. Even the PAR leaders admit that they still have moments of uncertainty when addressing a new audience. However, these sample workshop presentations are perhaps the most exciting and satisfying aspect of Leadership Training and are a good indication of how well the "message" is getting through. The presentations today are no exception, and a feeling of accomplishment and satisfaction on the part of all prevails.

The evaluation sheets following this session reveal some interesting responses. The question, "What did you learn from hearing the others?" brings such comments as, "Relax and be prepared — especially if you are the nervous type." "People get less bored when they are participating." "There are so many ways to have fun with children."

The big "test" comes in the fourth and final session when all the trainees, working in pairs, arrive prepared to present a sample workshop, such as they expect to give in their own community. They have been asked to bring a written agenda, a list of materials needed, and ways they plan to promote the workshop; also, each trainee will present one activity from his agenda in detail.

After all these individual presentations are completed, some suggested ways for recruiting parents to the workshops are discussed: Get your parents involved in the initial planning and execution by assigning them specific tasks (invitations, refreshments, telephoning, gathering materials, etc.); send home colorful flyers; provide sitters and transportation if possible; be enthusiastic. Once you get them there, all agree, it won't be hard to get them back a second time.

Mechanics, such as setting up dates, purchasing supplies and books, being reimbursed for expenses and leadership duties, making up evaluation forms, etc., are reviewed. Finally, the highlight of the afternoon comes with the presentation of PAR Leadership Diplomas. It is a warm, proud moment for all concerned — leaders, staff members, coordinators from the Child-Parent and Head Start centers — but most of all for the mothers themselves. Each parent is now qualified to put her training to work and to involve others in working creatively with their children.

Bits & Pieces — Imaginative Uses for Children's Learning. Finds, leftovers and giveaways to increase children's skills and learning. 1967. 72 pp. \$1.25.

Children Are Centers for Understanding Media. Ideas for involvement of children as photographers, filmmakers, videotapers, sound-seekers. Resource bibliography. Joint effort with the Center for Understanding Media. 1973. 96 pp. \$3.95.

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Children's Views of Themselves. By Ira J. Gordon. Self-estimates and self-concepts; how adults can help. 1972 revision. 40 pp. \$2.

Children and Drugs. 1972. Factors that have caused drug abuse to surface in younger children. Guidelines for parents and teachers who suspect child is using drugs. 1973 Award for Excellence, Educational Press Association. 64 pp. \$2.50.

Parents/Children/Teachers — Communication. 1969. Discusses the key to building understanding, trust and mutual helpfulness. 75 pp. \$1.75.

A Lap To Sit On and Much More — Helps for Day Care Workers. Twenty authors. All reprints from *Childhood Education*. 1971. 96 pp. \$2.

Kindergarten Portfolio. 1970 revision. Includes 14 leaflets on the child, the teacher, the principal, the program, the environment. Bibliography. \$2.

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Playscapes. Goals for achieving outdoor playgrounds for students expressed by two school directors and by architect Richard Passantino who implements the aims. Sketches and blueprint illustrations. 1973. 16 pp. \$1.50.

These publications may be ordered directly from Association for Childhood Education International, 3615 Wisconsin Avenue, N.W., Washington, D.C. 20016. A complete publications list with membership information will be sent upon request. (Orders amounting to less than \$5 cannot be billed. Include check or money order payable to ACEI. No stamps please.)

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"We speak for all the children of all the nations, all the lands, knowing well that in their common human core is more of likeness than of difference, knowing too that only as we reach that common core in children will men the world over reach it in each other." So spoke Agnes Snyder, an early leader, of the purpose of the Association for Childhood Education International.

Founded in 1892 as the International Kindergarten Union, the organization became the Association for Childhood Education in 1930. The National Council of Primary Education merged with the Association the next year. Membership is open to all concerned with the education and well-being of children. Teachers, parents, college students, teacher educators, pediatricians, day care and community workers and others help make up the membership in 70 countries, mostly in active branches, but also through individual memberships.

The ACEI works to promote desirable conditions, programs, and practices for children from infancy through early adolescence. Members strive to inform the public of the needs of children and work for the education and well-being of all children. The ACEI's active publishing program includes an award-winning journal, CHILDHOOD EDUCATION, and award-winning bulletins as well as pamphlets and position papers. For further information about ACEI programs, membership, or for a free publications catalog or copy of the journal, write to: Association for Childhood Education International, 3615 Wisconsin Avenue N.W., Washington, D.C. 20016